

The **JAPAN CHRISTIAN QUARTERLY**

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JULY

1940

CHRISTIAN PREACHING AND JAPANESE "KOKUTAI"

By Dr. Liemar Hennig

Enforcement of the Religious Organization Law

By Darley Downs

The Catholic Press in Japan

A Story from the Vatican

Publishers

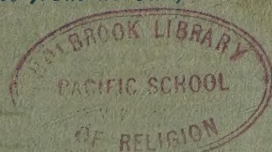
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EDITOR:—Thoburn T. Brumbaugh, No. 10 Higashi Shinano-machi, Yotsuya-ku, Tokyo.

PUBLISHERS:—Christian Literature Society of Japan, 2 Ginza 4-chome, Tokyo.

PUBLICATIONS COMMITTEE:

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AMONG OUR CONTRIBUTORS

REV. G. E. BOTT, missionary of the United Church of Canada associated with the Japan Methodist Church, residing in Tokyo, and engaged largely in social evangelism.

REV. LIEMAR HENNIG, Th.D. (Zurich), just completing his first term of service as missionary of the Ost Asien Mission and pastor of the German-speaking congregations in Tokyo and Kyoto. Dr. Hennig is leaving in August for New York where he will study on one of the Missionary Fellowships at Union Theological Seminary.

REV. EGON HESSEL, independent missionary of The Brotherhood under the Cross, affiliated with the Northern Presbyterian Mission, and living in Osaka.

REV. DARLEY DOWNS, Congregational missionary in Tokyo, and Acting Honorary Secretary of the National Christian Council.

MR. ROBERT H. ROSS, son of missionary parents of the Northern Baptist Convention, now teaching in the Hikone Higher Commercial School

MR. PAUL RUSCH, missionary of the Protestant Episcopal Church, teaching at St. Paul's University, Tokyo, while also sponsoring the Brotherhood of St. Andrew within the Nippon Seikokai (Episcopal Church of Japan).

REV. WINBURN T. THOMAS, Northern Presbyterian worker among students and youth in Kyoto, leaving soon for furlough and graduate study at Yale University.

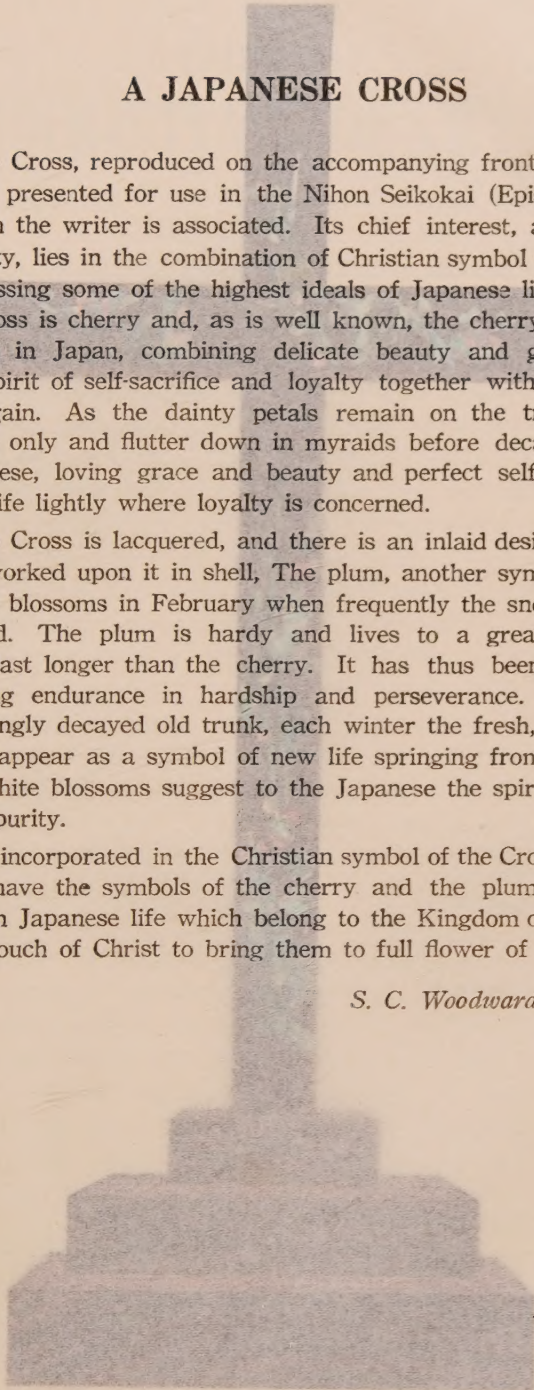
A JAPANESE CROSS

The Cross, reproduced on the accompanying frontispiece, is one made and presented for use in the Nihon Seikokai (Episcopal Church) with which the writer is associated. Its chief interest, aside from its own beauty, lies in the combination of Christian symbol with a symbolism expressing some of the highest ideals of Japanese life. The wood of the Cross is cherry and, as is well known, the cherry is the flower of flowers in Japan, combining delicate beauty and grace with the sternest spirit of self-sacrifice and loyalty together with contempt for material gain. As the dainty petals remain on the tree for a few brief days only and flutter down in myraids before decay sets in, so the Japanese, loving grace and beauty and perfect self-control, holds his own life lightly where loyalty is concerned.

The Cross is lacquered, and there is an inlaid design of the plum blossom worked upon it in shell. The plum, another symbol of Japanese ideals, blossoms in February when frequently the snow is still on the ground. The plum is hardy and lives to a great age, and its blossoms last longer than the cherry. It has thus been regarded as symbolizing endurance in hardship and perseverance. On a gnarled and seemingly decayed old trunk, each winter the fresh, strong shoots and buds appear as a symbol of new life springing from the old. The delicate white blossoms suggest to the Japanese the spirit of righteousness and purity.

Thus incorporated in the Christian symbol of the Cross and fulfilled in it, we have the symbols of the cherry and the plum, representing qualities in Japanese life which belong to the Kingdom of God, needing only the touch of Christ to bring them to full flower of perfection.

S. C. Woodward.



昭和十一年
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THE JAPAN CHRISTIAN QUARTERLY

Vol. XV.

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No. 3

Editorial Notes

Cultural harmonization or an ethically prophetic gospel—

Despite the fact that ecumenical conferences almost up to the hour of the outbreak of the European war laid stress upon the forces making for unity in Christendom rather than upon the diversities that undoubtedly exist, there is growing evidence that the cleavage in ideologies along cultural and national lines is very deep and tends to make difficult in certain lands all forms of Christian endeavor by workers of different traditions and standards. The dilemma in which this places missionaries representing churches of occidental ideology and practices in the Orient is becoming ever more clear.

To go bluntly to the very center of the problem, it has seemed to most foreign (and that means, of course, Western) missionaries in Japan that, with the outbreak of the conflict on the Asiatic continent, Japanese Christians and churches of many denominations turned away from the primary concerns of the New Testament gospel to considerations which, even if worthy, are of secondary importance in the strategy of the Christian faith. To some this may even seem to violate the very spirit of the Gospel and to be cutting the spiritual and ethical nerve of the church.

Yet to our Japanese brethren such accommodation to circumstances seems not only the counsel of expediency but the true and only way to bring about a genuine indigenization of the Christian movement in this and other Oriental lands. Accordingly we are informed that the populace is yearning for the assurances of religion's essential harmony with the native Japanese spirit and that when they see how Christianity really undergirds and supports the national morality, they will flock to our churches. To support this argument they point to Dr. Kagawa's persistent success in attracting masses to his meetings, and to the increasing space given by newspapers, magazines and even radio to the discussion of religion along these lines. The church, we are told, must likewise give leadership to this harmonization of its religious teaching with the national spirit. An example of this conception of Christian responsibility is the lecture course recently offered at one of the

leading Christian schools in Tokyo for the guidance of its constituency in the relation of Japan's economic life to her foreign policy, in which some of the nation's leading exponents of the "New Order in East Asia," including General Sadao Araki, were speakers.

To those of a different mind, however, it seems clear that the churches are not securing passionate devotion to their faith by such measures. Baptisms are definitely on the decrease, Sunday school enrollment and attendance are down, and though actual numbers present at worship services seem not to have shrunk, there is little comfort in the constantly changing character of such congregations. There have, to be sure, been some objections to such a harmonization of religion with prevalent culture; but thus far this has been largely confined to the devotees of personal and emotional religion on the one hand and to the theologically dogmatic on the other. Gradually, however, the intensely individualistic and emotional sects have either fallen under public suspicion or have otherwise proven themselves incapable of meeting the stress of the times and have declined, leaving only a few advocates of divine transcendence in any appreciable opposition to the cult of the state.

We are not attempting here to resolve this dilemma, but we are convinced that the true power of religion and the supremacy of the Christian religion consist in spiritual and ethical integrity and the capacity with these resources to boldly attack the problems of life. This was made strikingly clear in a committee meeting recently attended by the writer. A group of youth leaders were discussing and making plans for a summer conference for the training of Christian workers in young people's evangelism. The most difficult problem faced was the choice of discussion leaders for certain student groups, and it was felt that only a very wise and responsible person could be trusted with conducting such a group, as students in religious discussion invariably drive directly at the underlying moral and ethical problems involved.

What is true of students and youth is true of others as well, or will be as soon as the issues involved become apparent. And it is becoming ever more obvious to the thinking people of this and other lands that Japan's and Germany's and China's and Russia's and England's problems today are not merely economic, as important as economics may be for sustenance, but *ethical*. The message of the Old Testament and of the New is not one of cultural harmonization, nor yet of personal satisfaction or intellectual comfort, but of ethical sensitivity. It was the ethically minded prophets, with respect to whom Jesus was in goodly succession, who stirred Israel and later the entire world to spiritual alertness in times of moral decay. The cry of the age today is likewise for fearless ethical teaching as the basic foundation for spiritual blessing and social stability. What Japan needs today from

Christian pastors, missionaries, and churches is not more harmonization of religion and national culture, but more of the ethically bold and prophetic gospel of Jesus Christ.

Confusing political with religious goals

Having on occasion cautioned our Christian brethren in the Orient against identifying political with religious goals, it now behooves us to warn Occidental Christians against the same error. We are in receipt of a packet of literature from a former missionary to Japan, now residing in England, which purports to explain, if not actually to justify, participation of Christian churches in the war against Germany. In one pamphlet, "The Voice of the Churches," quotations are cited from representatives of practically all the churches in England, Scotland and Ireland revealing "their virtually unanimous support of the national cause today." In another treatise, "The Moral Issues of the War," the problem is resolved into a simple matter of defending from ruthless destruction the state of law and order at which the civilized world has arrived in the evolutionary processes of history:—"We can, let us not doubt it, with immense effort, hold the Germans down. At the moment there is nothing else to do, but we must be prepared for the next step,—to convert them."

It is, however, to a well ordered little book of 156 pages, written by Nathaniel Micklem, principal of Mansfield College, Oxford, that this writer's interest has been particularly drawn. "May God defend the Right" is frankly "an open letter to my fellow Christians" which the author says he has been "instructed to write," though by "no ecclesiastical or political authority." We quote from the first chapter:—

"As a Briton I believe that our cause is right: I believe, that we are fighting for Christian civilization on the Continent of Europe; I believe therefore, that in fighting we serve the will of God. But war cannot be God's will; it is the very opposite of his blessed and holy and perfect will, as he has made it known to us in Jesus Christ; it is the very devil's work. 'God defend the right!' therefore, I cannot simply equate with 'God defeat the Germans!' This war comes, I believe, according to the will of God in his judgment and in his mercy. I believe it to be his will that 'Hitlerism' should be discredited and utterly destroyed; I believe that war became inevitable to this end; I believe that Britain would have been shamed before God and man if at the last minute she had refused the contest and abandoned Poland. I pray, 'God defend the right!'; but what I cannot pray is, 'The blessing of God Almighty, Father, Son and Holy Ghost, be upon our bombs, our bayonets and our blockade!'"

Now this editor cannot help asserting that to a mind not consumed with devotion to, or obsessed by fear for, his native land and institutions the above statement is sheer irrationality. Even Dr. Micklem admits the mutually exclusive poles of this contradiction but, after assuring us his is not a

theological work, proceeds to solve the dilemma by drawing a parallel with God's permitting the horror of the Cross (which was surely against His will) to befall Jesus for our salvation (which was indeed His Holy Purpose). There may be some dogmatic or forensic virtue in such reasoning, but the author soon falls from his lofty heights of inscrutable paradox and puts the matter frankly: "War is not a Christian way to treat Herr Hitler and the Germans. but, when Poland was invaded, how would we apply the Sermon on the Mount?"

Here we are at the heart of the whole problem of war as a result of human and national selfishness. Dr. Micklem sees this and admits the present war is the judgment of God upon us all, not only our enemies; for "except where the whole body was sick there could have been no such outbreak in any part of it." Great expectations are aroused in the unbiased reader's mind by such admissions, and especially by the following: "The ecumenical church must see this war as a judgement upon a civilization in which we are all involved and for which we all must take responsibility. God is calling all nations, and not the Germans only, to repentance." But then again from this sublime level there is an immediate descent to the mundane plane of such as statements as "the war will be won when Hitlerism has been destroyed."

The book proceeds with accumulating force of invective against the "anti-Christ" of tyranny, whether in Germany, in Russia, in England or in France. Hitler, Mussolini, Stalin become veritable Assyrian rods of Jehovah's wrath as of old, and the call is to all nations, and especially to Christians, to join in the making of the new order in Europe and in the world that must follow "the victory of our cause." This, the author hopes, through loyalty to the aims of British Christians announced early in the war, will also be "God's victory," but to one like this Editor, schooled in the propaganda methods of the last world war, "God's victory" seems secondary in the author's thinking.

Entirely aside from personal or national preferences as to the winning side in the European conflict now raging, we submit that this book is a beautiful example of the confusion of political with religious aims and goals. Admittedly, it is very difficult to see and to preserve the distinction between the realm of the religious, moral and spiritual on the one hand, and that of the political, cultural and selfish on the other. Yet rather than identifying one's religious objectives with the announced purposes of one's government, it would seem wiser at least to divorce the ideal from the real when war is on, worship and extol the former for its uplifting power, but in the political realm frankly confess that for belligerents practical considerations govern social practices. A large portion of the Christian Church, whether its dignitaries who are "instructed to write" defences of national causes know it or

not, now realizes that we must never again attempt to persuade the Dove of the Holy Spirit to perch upon our battle flags. When we go to war, it is as men in whose bosoms the savage instincts have gained the upper hand over the divine, and it is no use to try to Christianize or moralize such conduct. *Gott mit uns*, can be no more true of English than of German fighters in any way. War is man's greatest sin, so let us resolve to stop calling on God to bless either our arms or our cause when we embrace war as an impiment of national, social or personal policy.

"Reform the Line and Advance"—So mote it be

Not for a long time has an editorial from a sister missionary periodical stirred our hearts as the one reprinted below from THE KOREA MISSION FIELD for January of this year. And the more we have thought about it, the more we have been impressed by its relevance to the work of the Kingdom both in Korea and in Japan in these days. We reproduce it here because we feel we all need an infusion of this spirit. And while we all entreat and wait upon the voice of God to show us just what moves to make, and what not to make, in the trying times ahead, we extend hearts of sympathy and hands of cooperation to our Christian brethren in Korea whose trials are greater than ours.

"The military order in time of battle admits losses but holds out the hope of ultimate victory. It may well be used at this time as an encouragement to the Christian forces in Korea.

"Undoubtedly mission and church organizations are more or less worried by disorganization, disunity, devolution, opposition, call it what you will. However, we should not be discouraged, disheartened, or despair, though we are disappointed. The call is to reform, realign, readjust, reorganize and go forward.

"Quite a wreckage is lying about us. The National Christian Council, The Christian Endeavor Union, The Sunday School Association have been dissolved. The Federal Council of Missions has not met for two years. The Y. M. C. A. and the Y. W. C. A. have merged with the same organizations in Japan proper. A movement is on to merge the churches in the same way. Korea missions and churches are not officially represented as separate units in any international gathering. Many mission schools have been closed. From other schools the Mission has withdrawn. Two theological seminaries and many Bible institutes are closed. Many Presbyterian missionaries have resigned their official connection with the Korean Church or have been cut-off. Because of present day conditions many missionaries cannot itinerate in country districts as they formerly did.

"In the present crisis that faces the mission and the churches in Korea,

unfortunately there is a difference of opinion as to whether there is an issue or not, and if so, as to how to meet it. This causes confusion, impotency, and inability to marshal the Christian forces.

"Under such circumstances is there any use in trying to reform the line and advance? From a worldly point of view the answer is "No"; we are already defeated. However, in the work of Christ and His Church, the answer is "Yes." If we are marching with Christ we will not be defeated. If we are not marching with Him, our work may be swept away and the Church in Korea temporarily suffer loss. Even so there will be a reorganized army to carry on the campaign and it will not retreat.

"The Church in times past has suffered loss. It may lose battles but will win in the war against evil and unrighteousness. Let us believe that the present set-back is temporary and that we will find ways to carry on aggressively. The place to begin is in our own hearts. Somebody must be wrong. If we pray and fast, search God's Word and put away sin, the Holy Spirit will point the way. The one thing necessary is to know His leading and follow it."

Christianity and Nationalism—

Two articles in this issue of the Quarterly require a word of editorial comment. The one on "Christian Preaching and Japanese *Kokutai*!" by Dr. Lieemar Hennig is an attempt on the part of a highly respected and sincere German missionary, after a term of service in Japan, to orientate himself in and to adapt his message to Japanese life and thought. It is not through complete agreement with his thesis that we publish this manuscript, but because we are as aware as is Dr. Hennig that the traditional evangelical gospel approach is no longer appealing strongly to the Japanese mind and because this constitutes a challenge to the church to re-examine both its message and its methods. The editor of the Quarterly is also as fully convinced as is Dr. Hennig that the weakness of our so-called Liberal gospel is indeed the lack of just this social sensitiveness, social responsibility, and social solidarity which he feels so important, and as a German understands so well in Japan. The advent of Communism in Russia and elsewhere in the West, as well as the counter appearance of National Socialism, Fascism and *Kokutai* (National-bodyism) are all eloquent testimonies to the need of a social cohesiveness in religious thought and life such as our Christianity of the age of individualism, liberalism and capitalism has not known.

We can quite agree, therefore, with Dr. Hennig that the Gospel to be effective in Japan today must command loyalty to a larger than the individual self; but we must demur against identification of the Kingdom of God with the nation as such, whether conceived of as a political system or as any less

than a universal social order. We must not be diverted here into polemics but cannot refrain from the observation that when Ezekiel said, "The soul that sinneth, it shall die" and again when Jesus asked, "What shall it profit a man if he gain the whole world and lose his own soul?" they were not referring to the soul of the nation. Nevertheless we believe Dr. Hennig's emphasis is an important one for the land in which we live and work.

The other paper referred to is that by W. T. Thomas defining by quotation Mr. Daikichiro Tagawa's conviction that religion strengthens national morality. Here again we do not wish to deny the now very obvious truth that Christianity can and must be depended upon to create in its adherents a trustworthy and genuine loyalty to the political and social order of which they are a part. Yet we must at the same time call attention to one very present danger to be seen in Mr. Tagawa's position, and apparent also in church circles generally today, namely that of allowing Christianity to become the hand-maiden of a particular political order which defines the type of morality desired for the preservation of such a social system and then calls upon religion to undergird and support that specific moral code. If and when Christianity bows to such enslavement, it has betrayed its true genius and function.

Catholic-Protestant rapprochement—

It is an impressive and significant fact that at long last, and confronted by a world gone mad over national and selfish interests, the Roman Catholic and the Protestant churches are beginning to see the necessity of making common cause against common evils. From the I.C.P.I.S. (Protestant-Geneva) we learn that a recent issue of the *Osservatore Romano* contained an editorial disclosing an official desire on the part of the Roman Church for cooperation with Protestants in the Octavo of Prayer now being promoted on behalf of world peace and brotherhood. "Notwithstanding errors and inveterate divergencies," says the article, "we on this shore and the 'other' are all brothers in God and in Christ; we read the same Scriptures; we walk towards the same goal; we have in our blood the same Christian ethos which united for ten centuries the Eastern and Western world and for still longer the North and the South of Europe."

In England and France, in Belgium and Holland, we hear of similar evidences of mutuality of spirit, and in Germany we learn that Lutherans and Catholics have formed discussion groups in Berlin, Bielefeld, Frankfurt, Hamm, and Mainz looking forward to "peace between the confessions as a vital necessity for the German nation." Conferences and cooperation between Catholics, Protestants and Jews are quite common in the United States and elsewhere in the American continent, and seem to be on the in-

crease. Thus far there seems little to report from Japan and the Far East, in this respect but we incline to think that with the further enforcement of the provisions of the Religious Bodies Law in this country, certain aspects of which are discussed by Rev. Darley Downs in this issue of the *Quarterly*, all branches of Christianity, as indeed of Buddhism and Shinto, will be drawn into closer fellowship.

From our "shore" the Japan Christian Quarterly welcomes all possible fraternization with our Catholic brethren. In this issue will be found an article on "The Catholic Press in Japan" printed first in *Fides Service*, monthly news bulletin published in English at the Vatican, with which the Quarterly maintains Exchange relations. We are not aware of the authorship of this article, though it was doubtless written in this country but we also find pleasure in printing as correspondence in Our Missionary Mind section a valuable contribution from the pen of Father Everett E. Briggs of the Catholic Church in Otsu bearing on Rev. W. T. Thomas's discussion in the April Quarterly on "How should Young Missionaries Preach?" Again we take this opportunity of extending the courtesy of our pages for the publication of further Catholic materials on the cause of Christian evangelism in Japan which might be of interest and value to our English reading constituency.

WAR

War is the great death
Man draws about his face
To cover his fear.

War is retreat into the long corridor
Of the past, into the belly
Of the mother earth.

War is the last stand of the maddened child,
Howling so loud in its agony
That its ears are closed to an answer.

Ruth Mazer.

PROGRAM OF THE FOURTH ANNUAL CONFERENCE OF THE FELLOWSHIP OF CHRISTIAN MISSIONARIES IN JAPAN

Karuizawa Auditorium, July 29, 30, 31, 1940

Theme: What Ought We to Be

Monday, July 29th

- 9:30—10:00 Registration. Vestibule of the Auditorium.
- 10:00—10:45 Opening Worship. Theme Address, The Chairman, Rev. John A. Foote.
- 10:45—11:00 Organization of Conference.
Appointment of Committees. Announcements.
- 11:10—12:00 Devotional Period.
Leader, Rev. O. A. Griffiths.
Noon Recess.
- 2:00— 4:00 Discussion Group Meetings.
- I. Rural Work.
Leaders, Mr. Barnard,—Chairman, Messrs. Clarke, Stott and Topping.
- II. Exploring in Evangelism.
Leaders, Mr. Thorlaksson,—Chairman, Messrs. Bovenkirk and Cary.
- III. Christian Education, Training of Lay-workers.
Leaders, Mr. Hilburn,—Chairman, Messrs. Woodard and Outerbridge.
- IV. Christian Education, Youth.
Leaders, Mr. Brumbaugh,—Chairman, Messrs. Durgin, Walser, John Smith and Rusch.
- V. Social Work.
Leaders, Mr. Huckabee,—Chairman, Misses Cary, Cuddeback, Akard and Mr. Bott.
- 4:00— 7:30 Recess.
- 7:30 Conference Forum. Auditorium.
Leader, Rev. C. W. Iglehart.
Subject: Problems the Christian Church is Facing.

(It is planned to have representatives from different countries speak.)

Tuesday, July 30th

- 6:30— 6:50 Memorial Service. Auditorium.
 Leader, Mr. Gilbert Bowles, Necrologist.
- 6:50— 7:30 Communion Service. Rev. John A. Foote, Presiding.
 Meditation, Rev. O. A. Griffiths.
- 7:30— 9:00 Recess.
- 9:00—11:00 Discussion Group Meetings.
- 11:10—12:00 Devotional Period.
 Leader, Rev. O. A. Griffiths.
- 12:00— 2:00 Recess.
- 2:00— 4:00 Discussion Group Meetings.
- 4:00— 7:30 Recess.
- 7:30 Fellowship Evening. Miss Margaret Archibald, Presiding.
 Welcome to fraternal delegates and visitors.

Wednesday, July 31st

- 9:00— 9:10 Devotions. The Chairman, Mr. Foote.
- 9:10—10:00 Business Session.
- 10:00—11:00 Resume of Discussions by Group Leaders.
- 11:10—12:00 Devotional Period.
 Leader, Rev. O. A. Griffiths.

The Fellowship of Christian Missionaries in Japan is, as the name implies, a loosely organized body of Christian workers who become members, and supporters of this annual summer conference, by payment of an annual fee of One Yen. Payment may be made to Dr. D. C. Buchanan of Kyoto either by post or at the conference. Attendance at the sessions is open to all visitors.

Rev. O. A. Griffiths, B.A., was formerly Chaplain of the British Legation Chapel in Peking, and is now Director of the Religious and Social Work of the Peking Union Medical College, Peking, China.*

Christian "Righteousness"

By G. E. BOTT

The substance of a sermon delivered at Tokyo Union Church,
Sunday, June 9th. Scripture lesson, Matthew 5:13-20, 43-48.

Jesus expected his disciples to differ from the scribes and Pharisees in certain definite and important respects. The righteousness of the scribes and Pharisees was of a high order. It included observance of the ten commandments and a level of morality considerably higher than the average of the world at that time. But it was not good enough. A more inclusive love of others and a higher conception and more complete practice of righteousness was required by Jesus of his disciples.

What is the inference from this for disciples of Jesus in 1940? It is clear that Jesus would expect his disciples at any time and in any place to be in advance, not of the average, but of the best, in their understanding and practice in social relationships. There are many who are not Christians who live morally blameless lives and have characters of genuine beauty and charm. There are many non-Christians who are kind and generous and possessed of a keen sense of social justice and who are capable of genuine sacrifice in unselfish service of their fellow-men. Obviously there is nothing distinctive about discipleship of Jesus if it means nothing more than strict observance of the generally accepted moral code and a certain amount of generosity and good-will in ordinary social relationships. Jesus would seem to be saying to his 1940 disciples, "unless your righteousness exceed the righteousness of non-disciples ye cannot enter the Kingdom of Heaven."

A few weeks ago I read a book entitled, "I believe" in which a number of prominent people expound their philosophy of life. One of the chapters was written by Prof. Laski in which he has this to

say of religion in general and Christianity in particular: "George Lansbury apart, I have rarely met men whose behavior seems to me to have been influenced by religious principles; and both in England and in America I have never been able to see in any of the organized churches a faith in its principles sufficient to make it do serious battle for justice. That is particularly true of England. The history of the established church is, predominantly, one of either indifference or antagonism to the main social trends of my time. . . . The problem of historical evidence apart, it has been increasingly clear to me that the main religions, as such, are simply not interested in the problems of social justice. . . Their concentration on the life to come has, it seems to me, done more than most factors in history to deflect the attention of men from the realities of our life here and now. The result of that deflection has always been to the interest of those who live by privilege."

Most of us would vigorously deny that description of the Christian church and of Christians as a vicious and misleading caricature. It made me angry when I read it, particularly so because I owe a great deal to the personal kindness, intellectual stimulus and passion for social justice of Prof. Laski. However, I continued to read the chapter and found that Prof. Laski discovers some of the richest meaning and deepest satisfactions in life in the struggle against social injustice, and I began to have an uncomfortable feeling that my resentment against the paragraph would have been less if it had not touched, in an exaggerated way of course, on a real weakness in the church which I love, and in myself. Certainly, if my own or the church's righteousness must exceed the righteousness of the scribes and Pharisees as expressed in the person of Prof. Laski, in the matter of zeal for greater justice in human relationships, there is much food for thought.

The "more" which is to be expected from disciples of Jesus must vary with place and time and with the circumstances of birth, education opportunity and environment in which they find themselves. Righteousness is a relative term which means different

things to different people at different times and in different places. To be a Christian does not imply the necessity of becoming an economist or a politician—although it may be suggested in passing that for those who have the possibility of becoming well informed on such questions, ignorance of them is not a virtue. However, there are certain fundamental attitudes in the matter of righteousness where Christians ought to be in advance of others.

For one thing Christians ought to have a stronger faith than others in the present strength and future triumph of righteousness and as a consequence greater poise and confidence in times of crisis. They should be less given to panic and violent fluctuations between unreasonable hope and still more unreasonable despair. The righteousness of the Christian has its source in belief in a righteous God whose righteousness may be defied by evil and stupid men but which endureth forever. This faith as it is illustrated in the Bible and in the history of the Church during the past 1900 years, should enable the Christian to avoid both paralysing pessimism and a too facile optimism, which when discredited by events, leads to bitterness and disillusionment. There has been a great deal of this kind of optimism both before and since the last war. It has been assumed that if men really saw goodness and beauty and love they would respond to it, that a hand stretched out in friendship would always and inevitably be grasped willingly and gladly, and that the best protection of the weak is their weakness and total lack of protection.

At a time when we are all but overwhelmed by the situation in the world at present, it is well to remind ourselves that this is not the first time that the forces of evil have appeared to triumph over good and when Christians have been placed in a situation where they are faced by alternatives, all of which involve evil consequences and where, apparently, there is no escape from attitudes and courses of conduct which are far removed from the ideal. Leslie Weatherhead in his very helpful book, "Thinking Aloud in War-time," points out that for the Christian in England at the present

moment the issue in his attitude to the war is not simply a choice between good and evil but a choice between two evils, both of which involve the lives of men, women and children. It doesn't help in solving the problem to say that the situation should not have been allowed to develop as it has developed. War has come and having come, those who oppose it as well as those supporting it must accept their share of responsibility for the inevitable loss of life that will follow from their decision. Christians in belligerent countries have a choice of two evils and have to decide which is the lesser, and honest and devoted men and women come to diametrically opposed conclusions.

This is exceedingly painful and depressing but it is not the first time that sincere Christians, after seeking guidance from human and divine sources have reached contradictory convictions. Both in sacred and secular history consecrated people have risen from their knees to do things which have proven to be unwise or even disastrously evil. It is nothing short of a miracle that faith in God and goodness have persisted. But such faith does persist and men keep on going to their knees believing that in doing so they are in communion with the source of all good and that out of their stumbling efforts, partial insights and immature thoughts and aspirations they may learn new lessons of the infinite goodness and power of God, and discover something more of His great and beneficent purposes for them and for the world. One hesitates to draw analogies from war but it has always been true that evil is continually inventing surprising new and deadly weapons which must be met with new faith and inspired ingenuity, and temporary reverses are not crushing and complete defeat. Good Friday and Easter Monday are more than historical events which happened only once 1900 years ago. They have been repeatedly over and over again. The world in which we live is like a huge Garden of Gethsemane, or perhaps even more like an enormous Golgotha with the sun darkened and millions of terrified men and women feeling that God has forsaken them. But unlike the first disciples we know that every

crucifixion and every apparent burial of our Lord is followed by the thrilling discovery that the stone has been rolled away and that the tomb is empty, and **that** knowledge ought to keep us calm and unafraid.

Fear is likely to produce a kind of paralysis or else to result in wild and unintelligent and often futile activity. I wonder whether a semi-paralysis induced by a sense of fear and uncertainty is not one of the things we need most to guard against. We are appalled by what is happening in Europe and China and there is not a great deal we can do about it except to be appalled. There is, however, much human suffering and need all around us about which we can do something. In a recent issue of the Canadian Forum this short poem was printed:

After the war is over
What shall we weep for most?
Will it be for the dead social order
With its capitalistic boast?
Will it be for the vaults of Croesus
Empty of all but stain,
Or for the lost Rembrandt or Shelley,
Unborn in a child that was slain?

War is not the only destroyer of potential Rembrandts and Shelleys. They may be all about us, unborn because of the lack of stimuli which we might help to give. There may be another Kagawa in some Bible class or student group. There may be unexpected possibilities in some of the children attending kindergartens, nursery schools, clinics, club and summer camps. Medical service in some hospital or social service agency may restore health to some diseased body and release a great spirit for service. A prayer, a friendly talk, a discussion of personal or social problems, a Bible discussion, an invitation to a meal or to a church service, an introduction to a friend, the loan of a book, may lead to incalculable results, and the need of all these things is increased, rather than diminished, in time of war. As a matter of fact Rembrandts and Shelleys are being slain more effectively now through physical hard-

ship, mental and spiritual poisoning and starvation, and through sheer neglect, than in ordinary times, and one of the unfortunate results of war is always to draw the attention of people away from their immediate surroundings. It has been suggested that wars have been threatened or even begun for that express purpose. Be that as it may, the sufferings of the poor and underprivileged tend to be forgotten when war breaks out. Ordinarily people are very changeable in their interests and easily transfer their sympathies from one thing to another as their attention is directed this way or that. The interest of Christians in and their sensitiveness to social ills of various kinds must exceed the spasmodic and easily deflected interest of the scribes and Pharisees.

The Christian should be a combination of the two men who looked out from prison bars, the one seeing mud and the other stars. Both mud and stars are real and need to be seen, but there is this difference that mud can be dried up and removed while the stars remain. As long as there is mud Christians should see it and hate it and refuse to take it for granted. They can, or ought to be able to do that because they are always conscious of the permanent beauty of the stars.

The Christian because he is less afraid than others can under all circumstances carry on with his fundamental task of trying to discover God's will and having discovered it, trying to work with others to have it done on earth as it is in heaven. The extent to which Christians succeed in that task will determine the future of mankind including the results of the war. Man has learned a lot but he doesn't yet know how to live with other men satisfactorily.

There is much that is beautiful and fine and satisfying in the lives of many people but there is also poverty and strife and division, inequalities of many kinds and frustration, and every once in a while a terrific explosion which we call war. We need more righteousness. And the quest for more righteousness is one which must be undertaken co-operatively and persistently.

Christian Preaching and Japanese "Kokutai"

By LIEMAR HENNIG

"Difficult times"

Everybody is talking these days about the "difficult times" the Christian Mission is experiencing in Japan. "We shall have to wait for better times to come again" is an expression heard very often. There is a common opinion that these so-called difficult times started with the Manchurian Incident in the year 1931 and at first everyone thought they would pass away with that crisis. As a result missionaries with the experience of many years in Japan have been taking the war periods of 1895-6 and 1904-5 as criteria for present times when national tides are running high and when feeling against foreigners is related to the rejection of the Christian message. But the difficult times are still continuing, and many of us now doubt whether the conditions of the Meiji and Taisho eras, which seemed so auspicious for our message, will ever come back in any form.

Speaking about "difficult times" means without doubt that the man who uses this term thinks there really are times which are *per se* favorable for understanding or acceptance of the gospel. If he is referring to the pre-1931 years, he means to say that the more liberal and internationally minded times were somewhat nearer to the spirit of Christ. It may even be he intends to say that times of national consciousness are incapable of taking in the message of Christ.

I am not referring here, of course, to the exceptional periods of persecution; I am only asking whether we really are entitled to think of some times as good and other times as bad with regard to

the preaching of the gospel of Jesus. Is it not true that the times are difficult not in themselves, and not for Christ, but only for us? And this because we were born and reared in another generation having other ways of thinking, and we do not yet understand the times we are now living in. We know how to preach the gospel to someone who is of the same spiritual structure as ourselves, but we do not understand the man of this new age, and so we quickly pass judgment and say he does not understand Christ.

Preaching to times gone by

We know through our theological studies that, when the period of the Enlightenment began, ordinary professors and preachers were disgruntled about the new and difficult times. They looked with the greatest of distress upon the downfall of old church customs, and of most of the orthodox explanations of the gospel they had used up to then in their dogmatic preaching. The churches were still filled, but they recognized that these new people no longer counted upon or understood their preaching.

It seems we preachers of today are in somewhat the same situation. Many of us are accustomed to think along lines developed by the Enlightenment period. The question therefore arises whether we are not preaching to times that have gone by. If this is the case, it is natural that also, we should be on the look-out to find as prospective candidates for salvation men who are also thinking along these lines. We may find some young people of this opinion, because students have to pass spiritually through all periods of thought and so will arrive some day at this stage we are living in. They may also be baptized and become Christians. But then they move on farther and because they know no other Christ than the one taught by us they become dissatisfied. We do our best to cultivate a small group, of whom some are really passionate and congenial Christians and some continue to follow the Christ preached by us because they cannot completely forsake Him—though they have a feeling that our preaching does not reach them as it did ten years ago. We,

however, fail entirely to understand what is happening and can only exclaim that these "difficult times" take the most promising youth from our side.

It is not necessary to give examples of this. Every missionary knows it even if he does not know why it is so. The consequence is that many Japanese Christians even in Christian schools say: "The missionaries are no longer true evangelists in our country. They are still useful as teachers in some subjects, but they do not understand us as they used to; so they are no longer our teachers in religious and theological matters." If this be true, then we must confess that, thinking in terms of times which have forever passed, we are blundering not only in missing our goal but in running in the wrong direction. Therefore it would seem advisable to wait no longer for the difficult times to pass, but to try first of all to understand the times our prospective convert is living in, with all his thoughts and actions.

The new "self" in national unity

It is almost impossible to open a magazine about things Japanese these days without discovering the word *kokutai*, the "body of the nation"—"Staatsleib." Today Japan understands itself as unity, as one body, living as one. In consequence, every Japanese is reflecting upon himself as part of this body. That means of course that he sees himself only as a Japanese, existing in and through the life of his people and history. Therefore his ego, his "self" is not within him but is only part of a greater "myself," the *kokutai* which is animating him but which is outside himself. The Japanese of the pre-1931 period, at least the modern intellectual Japanese, understood himself as an individual personality and, taking himself as base, reflected upon himself in connection with the Japanese people, with the world, and with mankind. So it was very easy for us westerners to meet him and to speak to him about Christ in a way which would be understood by him. But it is obvious that we have not so easily reached the non-westernized Japanese.

Since 1932 even the modernized Japanese has gotten a new understanding of himself as part of the *kokutai* and it is quite clear, if we now speak to him as an individual personality called of God in relation to Christ, he just does not understand what we are saying. He does not feel himself challenged because the "self" we are talking to has its "I" not in himself but outside. In reality therefore he is without "self" in the usual accepted sense, and we are talking to the wind.

Back to the Scriptural "Nation"

Insofar as the present day Japanese has his real existence outside himself, it is up to us evangelists to try to find it. The Bible itself gives us the key. The first fourteen chapters of Acts give some very long sermons of the apostles, who go through Jewish history to show that the nation is lost and will be forsaken by God if it does not grasp this situation and repent of its sins which culminated in the crucifixion of Christ. I think it is quite clear also from the gospel of John that Jesus is not concerned with this or that individual but directs his message at his people as a whole. The single Jew could understand his words only in connection with the history and fate of the Jewish nation, because his existence was a Jewish existence. Paul never says that only some bad-minded leaders of the people were wrong in crucifying Jesus, but that the nation as such is lost if it does not repent. This does not deny that it was individuals who accepted or rejected Jesus; yet even the crucifixion of Jesus was not primarily the deed of single persons like Judas or Pilate, but was the sin of a nation setting itself against God in the Messiahship of His Son.

The Japanese is probably to be understood best, if we look at him through the book of Acts. Preaching to him not as a single person but as a Japanese is the only preaching which will reach him in any real sense. Thus the church must recognize that her message should not be aimed primarily to win single souls, but should be directed toward the nation. Even if in practice we do

reach only a few individuals, we have to see our listeners as part of a greater self, the nation. Therefore our sermon will reach its mark the more readily, the more we talk not to single persons sitting before us but to some imaginary "Japanese" who is not to be found in any specific person but who is present before us to some extent in all the persons we meet.

Church as prophet and priest to the nation

This is not the place to explain what the content of the message we are now advised to preach will be, but it is clear that the church in Japan has to fulfill the mission of both prophet and priest to the Japanese people. The prophet has to pronounce the word of God, the judgment of God, His wrath against the sin of the people. Insofar, on the other hand, as the church has the mission of a priest, she has to pronounce God's grace in Christ, His forgiveness of sins to those who repent. Only as the Japanese is approached as a Japanese and confronted with the grace of God available to his nation will he listen and get the feeling that it is he who is being talked to. It is not necessary to enumerate what we foreigners think his sins are. It is the business of the Holy Ghost to give him a clear understanding of that. But we have to tell him that his people too, and he as one of his people, crucified Christ and are doing so today.

The average foreigner may now think I am referring to the China Incident. No, not that, for it is not for us to decide what this nation's sins are or where they are. That is between the Japanese and God. But the church, through preaching the gospel to "the Japanese people" must attack the conscience of, and present forgiveness to, the nation. If we continue to preach in the usual way: "**You** yourself are a sinner; God's grace is presented to *you*," he will only reply, "Yes, maybe I am wrong in my deeds, but they are just my personal weak points; my better self as a Japanese, is good." And saying this, he will contend that the Christian church makes people more serious, it helps to strengthen Japanese moral-

ity, but fundamentally the salvation of his people is in being good Japanese. So long as we do not recognize this fact, we shall continue to live in "difficult times" and to preach to an always retreating front.

Salvation by nations

Only a few days ago a learned Japanese Christian told me that his experience of God was caught in confusion between the "God of Japan" and the "God of the universe in Christ Jesus." This man, like many others in this country and elsewhere was merely trying to integrate himself as a Christian with his Japanese self. According to the Apocalypse of John (Rev. 21:24) even in the Kingdom of God, the eternal Jerusalem, "the nations . . . which are saved" will continue to exist: "the kings of the earth do bring their glory and their honour into it." Therefore it is the nations which must be saved, and hereafter the church must preach and offer salvation to the nations as it offers it at present to individuals. Presentation of the gospel to the nations, of course, includes decision and conversion on the part of the individual. Christ's command, however, does not say: "Go ye therefore and teach all men (all individuals, all human beings, etc.)," but: "Go ye therefore and teach all nations, baptizing them . . .". (Matt. 28:19). If someone should say; But you cannot get the nations, if you do not win the individuals, I would not deny it. The difficulty is that in these days individuals can not be really won if we do not address them as members of their greater and real self, the nation. So, we must address our preaching to the *kokutai* if we are going to win also the individual soul. We must start anew with our Bible study, taking the Old and New Testaments as a unity. In doing so, we shall at least realize that our method of addressing the individual is only one part of the truth, and that in the New as well as in the Old Testament the nation exists as a comprehensive reality. Isaiah is unfit to preach the word of God, not only because he is "a man

of unclean lips" but because "I dwell in the midst of a people of unclean lips." (Isaiah 6:5).

It is the sin of our method of preaching up to now that the average Japanese thinks disorder and dissolution will prevail in his country if it goes Christian. So, even if he recognizes that there is truth in our message, he either refuses to listen to this unsocial, individualistic teaching or he tries to apply Christian faith only to the problems and morality of the individual while keeping his better and higher self, the *kokutai*, well preserved as something that cannot be reached by such doctrine. The result of the latter course is a "Japonization of Christianity," which simply means that this greater self is not converted at all. This is not the fault of our Japanese brethren, but our own in that we have not comprehended the real Japanese ego. It haunts our dreams that many who were once believers are now, in our eyes, no more Christians and that others are saying: "You cannot help us any longer with Western-Christianity; we must find our own way." I think we missionaries still have much work to do here, however. We have only to take one thing seriously: to study the Bible anew as though we were ourselves part of the Japanese *kokutai*.

A successful experiment

We are only beginning to understand this new method and task, but in several of my own recent "open evening" discussions for students and academic people, I explained the Christian message in this way, speaking about "the nation before God," or about "The Kingdom of God, nation, and church, according to the Bible." We had very lively and profitable discussions with men from very different walks of life, among them one of the prophets of the "new order," working as a leader in the National Spiritual Mobilization movement; also people from the Foreign office and others, mostly non-Christians. They would not have been as interested as they were, had it been the usual but—for present-day Japanese—incomprehensible presentation of the gospel. Preaching Christ to

these non-Christian Japanese, I found, meant to tell them about the Jewish nation before God, as the Bible gives it. That they were able to understand, though of course the subject was presented in a way not consisting entirely of talk about the Jews.

In the same way as we formerly used to present the gospel to the individual Mr. Smith or Tanaka-san, we are now called to present the gospel as salvation to Japan. And that means, too, that the nation as a whole will and must continue as a nation, with Japanese duties and a peculiarly Japanese mission, if it becomes a baptized nation. In the same way as Tanaka-san continues to be Tanaka after he has been baptized—but a newly born Tanaka—so shall the Japanese nation continue in the Kingdom of God if it is baptized as a nation and reborn.

This is not a political but an eschatological truth. Just as it was true for the Jews that Jesus Christ was their Messiah and that through rejection of Him they lost God, so the same is true for any nation today. But for those who repent and are saved it is the power of God for the healing of the nations.

KAMINARI

A storm is such a wild and lovely thing—

The clash of winds;

The dash of spray;

The flash of lightning

Playing on dark peaks;

The crashing roll of thunder;

O leap up, my soul,

For 'tis God speaks!

—Lois J. Erickson.

The Evangelistic Missionary in Action

By E. HESSEL

I. Neighbourhood Evangelistic work

The trucks have just left. There is a pile of boxes and furniture in the yard and the house is still in terrible disorder. Outside the gate the neighbours are assembled and peeping through to have a personal impression of what these young foreigners are like. "They must be very rich to buy such a big house"! — "Have you seen the box with the gold on it?" (This box is a Korean chest with brass ornaments.) "I wonder what they eat and speak."

* * * *

A week later. Great excitement prevails around the missionary's home: "Have you heard? — they speak Japanese!" — "They are young but they have been in Japan for 10 years." — "They have visited all their neighbours and have given us nice presents, cakes and postal cards." — "They have invited us to come and see them." — "Are you going to their house?" "Is it not dangerous, are they not spies?" — "Oh no, the policeman has told me that these foreigners are all right: they are missionaries, they work for the Church of Christ."

* * * *

A few months later: "Sensei," says the maid when I returned, "Mr. Kawai, the head of the Ward Association (chōkai) has sent word that Mrs. Tanaka has died." — "Mrs. Tanaka? Who is she?" — "That is the old lady who used to sit on her doorstep every morning when our boys went to Kindergarten or Sunday School; once or twice she has exchanged some words of greetings with you." — "Oh yes, I remember." — "Now she has died, and it would be nice if you could go and make your condolence call." — I go, take my New Testament along and have a quiet half hour with the family

who seem interested in hearing what Christians think about death and resurrection.

* * * *

A year later. It has been our custom to invite the neighbours once a month to meetings in our home. Tonight I am showing them lantern slides "The Life of Christ in famous pictures." Some twenty people, mostly women and students, have accepted our invitations, sent out to the fifty people now on our mailing list for this Neighbourhood work. Just when we begin, the door of the study where we meet opens again and a tall whitehaired man and two ladies enter. I am very glad to see them; it is the old professor living just two doors from our house. I have visited the family several times. Tonight they come together with their guest. When the meeting is well under way, suddenly the professor's wife leaves but she returns after 5 minutes with both her maid-servants. She explains later that it occurred to her that they too should see the pictures of Christ's life.

* * * *

The retired missionary who built the home where I am living now exclaimed, after he had finished it, "Now at the end of my life I shall finally have time to do what I wanted to do when I was young: to go around to the houses and do personal evangelistic work." Unfortunately he died after one year. This word from one of my predecessors has been a constant challenge to me. I am still young and I feel it my duty to do what he could not accomplish. Once or twice a month I go visiting through my 'parish'. About 100 houses around our home are now convinced that we are not dangerous. Alone or together with my Japanese assistant—alone seems much easier!—I visit the 'genkan', the roomy or narrow entrance halls of the rich and of the poor, of the moral and of the immoral, of the patriotic and the less nationalistic, of the religiously indifferent and of the bigot. Nearly all of them receive us well, they thank us for the little bit we do for their children who assemble at our home every Wednesday afternoon. They discuss with us

their joys and sorrows and sympathize with us in our problems. We feel thoroughly at home in our neighbourhood, and some of the neighbours regard me as 'their' pastor.

* * * * *

"I cannot go around any more to visit my neighbours," complains my colleague in a nearby district. "My assistant has warned me that visits by foreigners are not liked these days." I simply tell him of my experiences and urge him to try it himself. When I ask him several months later, he says that he has not time enough because of so many routine duties. He tells me that he has taken up some English teaching to get in touch with more students.

One of my younger missionary friends was complaining the other day, "About 30% of my time is lost in office work and committee meetings. I wish I could spend the time in personal evangelistic work." I am thankful that I am free from this burden but at the same time I wonder why the missionaries in Japan do all this office work themselves. Why do they not employ more office clerks or why do they not have a general office for business as they have in India? Or why do they not use the form of the missionary "merchant" which has been utilized in China and Africa to carry on business? Let us free our altogether too small force of evangelistic missionaries to do the work which they have been assigned to do: to evangelize the unevangelized crowds all around us!

Conclusion No. 1:

The Evangelistic missionary of today should be a NEIGHBOURHOOD EVANGELIST. In order to do this work his home should be in a STRATEGIC location... i.e. not too near, but also not too far, from a church; not adjoining other foreigners, especially not other missionaries doing the same type of work, and in a region where all classes of people can be reached.

II. Fellowship with the Japanese Church

We have scarcely settled, when a committee of four people arrive: an elderly gentleman, apparently a professor, his wife, a middle aged doctor and a likewise middle aged midwife. After

introductions have been made, they tell us, "We have been sent by the church near your house (7 minutes walk), to investigate whether or not you will become our missionary." I reply, "I know your young pastor already from his seminary years. Has he suggested this move?" "He has told us about you, but it was not at his suggestion that we came. The elders of the church thought it well to ask for your cooperation." "What do you expect me to do?" "We would like to have you preach in Japanese once a month, and do some work with students. If possible, Mrs. Hessel should help in the Sunday School and sometimes play the organ." We accept their invitation, and have three years of friendly cooperation as long as we live in that city.

* * * *

It is my third location during the nine years I have been working in Japan. Here too I am asked at once for cooperation, and accept. Before the autumn, we plan a little Night School for German, connected with some Bible classes to be held at the church after the summer vacation. But when I return in the autumn, the pastor asks me to change the place of meeting to my own home. His reason is, there is a pact between Russia and Germany and the police might interfere with a church which has classes in German. I think that the old pastor is a little bit too over-anxious and approach "my" policeman, the man in charge of foreigners at the Police Ward Office, with whom I am on good terms. He smiles when I tell him about the pastor and promises to inform him that the police have nothing against German courses. He does so and the little difficulty is smoothed out, so that we start in the church and move to my home at the beginning of the cold weather in December.

* * * *

A young man wants instruction for baptism. Investigation reveals that he has been attending a church in the neighbourhood. He wants special occasion to discuss the principal doctrines of Christianity in comparison with Buddhism. With the consent of the Pastor I accepted him and we spent a whole evening weekly

for several months reading and discussing these difficult questions. He is baptized at the church during a Sunday morning service, the ceremony and the sermon given by me at his request, although usually I do not attend this church regularly on account of other routine duties. Today he is in the army where he is proving to be a fine Christian.

* * * *

One of the oldest and most experienced missionaries in our city complains that his church does not use him any more. He has no connection whatsoever with any church for preaching or other regular work. He attributes this to the fact that the organization was changed and his denomination got absolute independence at once. Now they seem to enjoy it so much, they do not ask for enough cooperation from the missionaries. Talks with others show that this development seems a sort of natural reaction against the former predominance of the missionary in church work. After a time of complete turning away from the missionary, it seems that the churches are again asking for cooperation. Although I have had no organization behind me for a number of years and am still interdenominational, this seems no obstacle to cooperation. Let us not be discouraged if they do not need us in one particular place; the other church around the corner may be only too glad to use our services.

* * * *

Every week come letters or visitors with the request: "Bring your film projector and some good evangelistic films, or some lantern slides, and give us an evening or two of general evangelistic effort. Our church or our Sunday School needs a new impetus." I go and we usually have a very good attendance. I make it a special point to speak to the people myself, not only to operate the projector. Sometimes they have been more grateful for the talks than for the pictures. Many churches and pastors ask us again and again to cooperate in this way. Let us use the innumerable opportunities where a genuine Christian message is wanted and gladly accepted.

Conclusion No. 2:

The COOPERATION between the evangelistic missionary and the local church should be a NATURAL one, not based so much on official assignment to a church as on mutual confidence. The evangelistic missionary should not be TIED UP by DENOMINATIONAL ELMARICATIONS, but should offer his service to all Christian work of truly Biblical standards.

III. The need for Theology

The other day a number of missionaries and a Board Secretary met some Japanese pastors to discuss the needs of the hour. One of the older pastors made the usual remark, "We are sorry for you missionaries, but this is not the time to hold big meetings. You should concentrate on personal work in your own homes, and on literary evangelism." But a younger pastor had a new challenge: "Do not send us missionaries of average quality who can do all sorts of business and social work; send us good theologians, they are sorely needed in Japan. Send theological lecturers for a year, or a shorter period to enable the Japanese pastors to do extra work along those lines." The interpreting missionary found difficulty in translating the request to the Board Secretary!

* * * *

I am sitting in the study of a little country church. The pastor is a young man who graduated from seminary a couple of years ago. He has invited me to come to show films and give evangelistic talks. After the long journey, I enjoy the coolness of his church and study. But long before the meeting begins, I find myself on duty, for the young man is full of the problems of the young preacher who discovers after the first enthusiasm that the work of a preacher is the hardest on earth, and that he bitterly needs theological strengthening on some of his opinions. Very soon we are in the midst of christological and soteriological discussions. When I leave after an overcrowded meeting, he urges me to come again, and I have the impression that I have done more important

work with the young pastor than with the three hundred who thronged the church.

* * * *

A letter is on my desk: "At the end of July our church will have its usual summer retreat for three days. We would like to have you speak to us about Reformation and Culture, in Japanese, about two hours. The other speaker is our pastor who will speak on Church and Culture in the New Testament." My schedule is overcrowded with speeches until the end of the season, but I accept, and we have a very fine retreat in a mountain resort attended by about one hundred of the church members who seem very eager to study theology, though most of them are business men.

* * * *

"What are the latest theological books?", is the question hurled at me by a group of young pastors and theological students in Tokyo. And they question me thoroughly for several hours. How fortunate that I have read most of the latest publications. It is amazing how much they know, how many of them are able to read very difficult German books. I see my duty fulfilled when I am able to give them a general outline of the contents and the importance of the present theological situation. In many cases this material goes into print in one of the numerous papers and periodicals which the Christians of Japan maintain.

Let us use our theology, it is the best instrument we have, the sharpest weapon we can give to the hands of the first line fighters which the Japanese pastors have to be for the sake of Christ. All we have learned, all we have in our libraries, all we read, can serve the one goal we have.

Conclusion No. 4:

The evangelistic missionary should be a thoroughly trained theologian who continues to do theological research also on the field.

IV. The Brotherhood under the Cross

We are all led in different ways. We soon find out that our par-

ticular way is not in our own hands, but that the guidance of the Almighty is over us and in our lives. Nine years ago, my wife and I came out under a small European Board. After five years of faithful work, we were dismissed because we thought it unwise to give any political pledge. When dismissed, we had before us the alternative of returning to the home country with very slight possibility of ever returning to Japan, or to stay on and continue as independent missionaries. We had no means and no supporters, therefore we accepted a teaching position in one of the government schools, teaching in the forenoons and doing evangelistic and pastoral work in the afternoons and evenings. We have gradually built up an independent organization, "The Brotherhood under the Cross in Japan," which since last year has enabled us to do our work free from teaching in the government school. It is a very loose organization with a council of four Japanese and three foreigners as a governing committee. The membership after three years embraces some 500. Among them 25% are foreigners who are reached by our German services, conducted with the authorization of the German Evangelical Confessional Church. Last year 220 contributors donated altogether some 4,000 yen; this year, we have a budget of over 6,000 yen. All funds are distributed by the Council where our Japanese friends predominate. There is absolutely no secrecy in regard to financial matters. The missionary has no income from any Board. A few contributions from abroad from personal friends are put in the common chest. The staff consists of the missionary and his wife, one part-time single lady, one or two paid Japanese assistants, and twelve voluntary co-workers. The following work is maintained: (numbers show sessions per month) 2 German services, 2 - 3 Japanese meetings for adults at our own home, 4 children's meetings, 40 study groups and Bible classes, plus special meetings around the Kansai and Kanto districts. Usually the whole staff is overworked. We publish monthly circular letters in German and Japanese, theological and evangelistic pamphlets and periodicals every two or three months, and a semi-annual circular

in English. The newest development is the sale of theological books which is making great headway.

There is a fine cooperative spirit among all of us, especially with the Council members. We have never had any discord and we do not spend much time in unnecessary routine business. Usually we avoid having sessions of the Council altogether and do the business by letter. The limit of our efforts is easily reached, but we do not worry about the limits of our actions. We act as we are allowed to by the Living Spirit of the Living Christ.

Conclusion No. 5:

Coordination and cooperation of all evangelistic efforts of missionaries throughout Japan is urgently required. There is a deplorable lack of coordination in this field as compared with educational work.

"INASMUCH . . . "

Lord, was it Thee whom I neglected long,
Footsore and weary in a foreign land?—
Was it Thyself I left so long to stand
Beneath the blazing noontide in the throng
Of jobless, hopeless victims of a wrong
Interpretation of the Law's demand?—
Was it Thy pierced and labor-calloused hand
I spurned to clasp because Thou were among
The motley multitude, while I was proud
And selfish and of blinded vision when
I found Thee sharing life and death with men,
Nor knew that Thou were of the common crowd?—
Lord, open Thou my heart, that I may see
In loving neighbors I am serving Thee. (6-8-39)

—William Merrell Vories.

Enforcement of the Religious Organizations Law

By DARLEY DOWNS

Attendance at practically every meeting of the executive committee and officers' council of the National Christian Council for the last ten years has given the writer opportunity to note changes in the attitudes of Christian leaders to the whole matter of legal control of religion. In addition, immediately before writing this paper, I interviewed Rev. T. Miyakoda, newly elected general secretary of the N.C.C. and Rev. Mitsuru Tomita, moderator of the Nihon Kirisuto Kyokai, who has been more intimately related to the government, both before and since the passage of the law, than any other Japanese Christian leader. Neither is responsible for any opinions expressed, but each has seen a copy of this manuscript and confirms the factual statements.

The Christian attitude may be said to have gone through four main stages: first, violent opposition; second, rather enthusiastic support; third, deep anxiety as to how the law was to be enforced; and currently, general confidence that satisfactory adjustments can be made.

¶ Period of Anxiety

In the April 1939 "Japan Christian Quarterly," Mr. Ebisawa, then executive secretary of N. C. C., recounted the periods of intense opposition and the way in which the law was welcomed at the time of its passage. Last winter with the issuance of 75 interpretive regulations by the Department of Education and hundreds of, often inconsistent, prefectural regulations, anxiety became widespread. It became apparent that there would be a good deal more trouble about getting recognition even for the large

denominations than had been expected and that full recognition for small ones would be practically impossible. Under a strict interpretation of the law the only course for the small denominations seems to be registration as *shukyo kessha* (religious congregations). This was practically an unknown term and there was great fear that such registration would incur great disadvantages.

The N.C.C. then appointed a special committee on investigation and negotiation on which not only member churches were represented but also the few denominations not now in the council and the league of independent churches (*Dokuritsu Kyokai Dime*). There was an impression that the government had promised recognition to all denominations belonging to the N.C.C., in the committee which made such prolonged study of the matter before the draft of the present law was submitted to the Diet. Mr. Tomita, who was one of the two official representatives of Christianity on the committee, says that such a hope was expressed but not as a definite pledge.

The great Buddhist and Shinto sects not unnaturally made vigorous protest when it became known that little Christian bodies with even less than 1,000 adherents were expecting to receive the same recognition as themselves, some of which had several million adherents each. The government felt the force of this objection and at the same time desired to see the smaller churches brought together into a few union groups that would approximate the size of the "big four" among the Protestant denominations. The Baptist merger was an example, though not initiated through any government pressure.

Full recognition to be given only larger denominations

Accordingly early in the spring of this year an unofficial notice went out to the effect that no church having less than 50 congregations and 5,000 members would be recognized. Strictly interpreted, this would permit full recognition for only the Nihon Kirisuto Kyokai (Presbyterian), Methodist, Kumiai (Congregational), Sei-

kokai (Episcopalian), Baptist, and the two branches of the Holiness Church, among the Protestant denominations.* It has since been agreed that if the two branches of the Lutheran Church (the larger being associated with the American church and the other with the Finnish) would unite, the denomination would be recognized. It seems that this union will probably be arranged. The Kiyome Kyokai (one faction of former Holiness church) has had a further division and although the remaining group has still well above the required minima of churches and members, it seems that for the present recognition will be withheld. The other major faction of the former Holiness Church (Seikokai) will be recognized. (Later reports indicate that possibly only the "big four" will receive full recognition.)

This leaves nearly thirty denominations, including such old and well established ones as the Evangelical (Fukuin), Disciples (Kirisuto), United Brethren (Dobo), and Methodist Protestant (Mifu) with no alternative but to register as *shukyo kessha*.

The chief concern during the last few months has been with regard to these smaller denominations. When it became certain that full recognition as *kyodan* (denominations) even for the larger ones was impossible, various types of mergers were discussed. One plan called for union of Evangelical, United Brethren, and Methodist Protestant, as all three root in the Wesleyan movement. The little Universalist Church (Dojin Kyokai) actually merged with the Congregational Church (Kumiai Kyokai). There was some talk of the Disciples uniting with the Congregational Church.

Semi-Official Recognition for small bodies

Some unions may actually eventuate but at present the chief effort will be to get a sort of semi-official recognition for these denominations. The semi-official recognition (*shitei*) of Christian schools which insist on retaining Christian instruction in the regu-

* The Roman Catholic Church in Japan would, of course, by virtue of its size and importance be entitled to full recognition as *Kyodan*, and in all probability also the Greek Orthodox Communion, which though not large is held in high esteem.—Editor.

lar curriculum has existed for over fifty years. The plan is now therefore, that each congregation will register as a *Shukyo kessha* but at the same time the denomination as such will file a registration which will be accepted as giving the group a semi-official standing (*junkyodan*); and will facilitate full recognition whenever the minimum number of churches and members is reached. There is good reason to believe that this procedure will be accepted and the anxiety of April and May has greatly abated. The new head of the Religions Bureau in the Department of Education is reported as being most sympathetic and helpful.

Kessha and Dokuritsu Kyokai

As *Shukyo Kessha* (congregations) are registered only with local prefectural governments and so have not the right of appeal to the Department of Education in Tokyo, as do *Kyodan* churches, it was feared they might suffer great handicap due to the varying attitudes of local governors. It can not be categorically asserted that this will never be the case, but careful investigation has led to the conclusion that, at least for *kessha* connected with *junkyodan*, there will be little difference in actual practice from the treatment given churches of the seven recognized bodies. This is expected to be equally true of the preaching stations which have not met the requirements of their own group for recognition as churches and so have registered as *kessha* related to one of the "big seven."

There have been a fairly large number of independent essentially non-denominational churches for many years, some of them quite strong. These may register as independent churches (*dokuritsu kyokai*) and will have much the same treatment as the individual churches of *kyodan* and *junkyodan*. Most of these churches already belong to the League of Independent Churches (*Dokuritsu Kyokai Domei*) and while such membership is not absolutely required, the government desires that all such churches belong to it. Only churches with several years of continuous independent existence may secure recognition as *dokuritsu kyokai*. All others now existing and hereafter to be organized must register as *shukyo kessha*.

It is possible that those with no relation to either *kyodan* or *jun-kyodan* may be subject to more control by local police than heretofore.

The Tōrisha Problem

The various denominational headquarters have been working for over a year on drafts of their proposed *kyodan* constitutions. The Nihon Kirisuto and Kumiai drafts were approved at their annual meetings in October 1939. They have, however, been extensively revised since. These revisions have been chiefly concerned with the powers and duties of the head of the denomination, *tori-sha*.

The law and the interpretative regulations were drafted naturally with primary regard for the great Buddhist and Shinto sects. The *torisha* is presumed to have the powers and functions of a Buddhist or Shinto chief priest (*kancho*). For example, one of the rules is that the *torisha* has the power of appointment and dismissal of all ministers (*kyoshi*). This is, of course, quite contrary to the polity of most Protestant churches. After prolonged negotiation it has been agreed that the *torisha* shall exercise this power, subject to the regulations of his *kyodan*. That is, in a Kumiai church, for example, he appoints or dismisses with the advice and consent of the congregation.

It appears that the major denominations have worked out plans which are acceptable to the government and yet substantially preserve the special characteristics of each church. It is expected that formal recognition will be granted early this summer.

Property, taxes, etc.

It seems that tax exemption under the new law is going to be just as it is at present. That is, buildings and land used exclusively for the proper work of the church will be exempt. There will apparently be no tax on a parsonage if it is actually an integral part of the church building; otherwise, it will be taxed even though built on the same lot as the church. There will be no tax exemption for

kessha unrelated to *kyodan* or *junkyodan*. *Dokuritsu kyokai* will have exemption.

A *kessha*, like any other non-profit making organization, can become a *zaidan hojin* (incorporated foundation) if it can meet the general requirements as to property, endowment and activities. *Kessha* cannot become *shukyo hojin* (religious juridical persons) though local churches of *kyodan*, and presumably of *junkyodan*, can, even though their property consists only of the equipment of their building. However, the government desires that mission *shadan* (legal property-holding bodies) turn over church property to the church whenever a *shukyo hojin* is organized.

It has been stated that all registrations must be completed within two years of the enactment of the law. It is actually within two years of its promulgation; that is before April 1, 1942. (Later reports indicate the possibility that the government may not be so liberal in the matter of granting organization of *shukyo hojin* as had been expected. It has even been suggested that there be a requirement of at least ¥5,000.00 endowment. There are probably not five churches in all Japan having that much endowment.)

No reference to shrine problem

There is nothing whatever in the law or interpretive regulations concerning shrine visitation, god shelves, or acceptance of shrine tablets (*taiwa*). No church has encountered any difficulty whatever in reference to the content of its creed, which must be included in its constitution. The chief national holidays must be included in each church's list of special days but there are no specifications as to how they shall be observed.

Each recognized denomination must have the official name of *kyodan* rather than *kyokai*, as heretofore. However, Nihon Kirisuto Kyokai, the first Protestant church in Japan, greatly desiring to keep its original name intact, has secured permission to register as the Nihon Kirisuto Kyokai Kyodan.

Men, Motives, Methods--For Christ

(The Brotherhood of St. Andrew in Japan)

By PAUL RUSCH

Five years ago in Sendai one of the most important General Synod meetings of the Nippon Seikokwai took place. At that 18th Triennial meeting the Bishops issued a call to the whole church, every man and woman, boy and girl, who had been baptized within this church to "March Forward." They stated that this was the only possible way to prepare for a nation-wide celebration in 1937 of the 50th anniversary of the foundation of the Nippon Seikokwai. They called for the renewal of the faith of the members of the church; for the revival of the faith of the lapsed; for the perfection of Sunday School education; for the advance of the church in self-support and, for an ongoing evangelistic campaign throughout the land.

The miracle our times demand

The Brotherhood of St. Andrew, then five years old as an autonomous national branch of the world-wide Brotherhood movement, meeting in annual conference (July, 1935) at Lake Yamanaka, discussed as its theme, "Building the New World for God." It resolved that it would prepare and carry out definite plans in collaboration with the constituted authorities of the Seikokwai, for an organized effort to reinvigorate the life of the church, and to rehabilitate its national diocesan and parochial work, especially among young men in its own membership and in the church in general.

The officers and leaders, then and now, of the young Brotherhood movement are fully conscious of the magnitude of the task and their own inadequacy to meet it. Yet they have begun their work with faith and courage. The spirit that dominates their plan

brotherhood of

St. Andrew

Young Men's movement in
Meiko Kwai (Episcopal)
Church of Japan,

starts with boys' love of
Nature and the
Out-of-doors,



Takes them to Camps and
summer conferences,

Leads them to sing
and pray wherever
they may be,



And to worship God in
the beauty of holiness.



Guiding them to life-commitment



Teaching them to love the
and all that grows thereon



The "Brotherhood"
now numbers 61 char-
tered chapters and 21
probationary groups
throughout Japan, and
about 2,000 youthful
members, pledged to
the two rules of Prayer
and Service



is not the result of any confidence in self, but is based first upon the firm conviction that it is God's purpose that in our day the Seikowai, as well as the other great Communions of Christendom, shall exert a new power in the life of the nation and the world; and secondly, the Brotherhood believes it can depend upon the loyalty and cooperation of the Bishops, other clergy, its own members and many devoted members of the church. In other words, the Brotherhood believes in and has faith in God's eagerness to perform the miracle which our times demand; and in the readiness of the leaders and people of the church to unite in preparing and carrying out plans for a Forward Movement that will result in a renewal of the faith of the members, of the lapsed and the winning of all Japan to Christ.

The Brotherhood of St. Andrew has no expectation of telling the church what this program must be or how it is to be fulfilled, but it knows that there are many of its members and many members of the church who are not members of the Brotherhood who stand ready to give to their church their vision, their courage, their service and their faith in trying to get to the root of the matter. The Bishops pointed to the ignorance of the churchmen and women concerning the teachings of Him whom they have promised to follow; ignorance of the teachings and history of the church; neglect of corporate worship; lack of workable programs for youth, and compromise with conditions of the everyday world.

Requirements of discipleship

These, and other symptoms, can all be traced back to one fundamental sickness in the church—a failure on the part of the majority of our members to live up to the requirements of discipleship. Jesus of Nazareth called certain men to be His followers. He had no use for them unless they were ready to meet these demands. That same Jesus—the living Christ—calls us and especially Brotherhood members, today to be His followers. He is making just as great demands on us as He made of those first Disciples. He has

no use for us unless we are ready to meet these demands. And the church is in retreat because in its ranks are a vast number of people calling themselves followers of the Master who have never faced the question of what it means to be a follower of Jesus, or have found the demands too strenuous and have thought it possible to water them down and still hold their places in the ranks of the disciples of Christ. It couldn't be done 1900 years ago, and it can't be done now. The church will stop its retreat, raise its proud head up before all people of this land and begin an advance when its members seriously face the demands which Christ makes of them, and become His loyal disciples.

And what does the Brotherhood of St. Andrew expect to do in this situation by building into the man-power of the church and nation its program of Prayer and Service? It has planned and is carrying out a definite long-time program of education and enlistment, an educational program that presents to its own members and to all young men and boys in the church and out of the church, through every possible channel, an actual picture, painted in true colors, of the needs and opportunities which confront us. The leaders of the Brotherhood are convinced that an ignorant church is always a retreating church, and that an informed membership must be one of the first steps in any advance.

Employing the unemployed

The enlistment program makes no new appeal. It is not concerned with the organization of any special groups—other than such effort as it will especially make within its own Brotherhood ranks. It does not use any unique formula. It is only the age old call, the call which is as old as the Gospel itself,—the same call which Jesus gave to Peter and James and John—"Follow Me." The Brotherhood has stressed this call to each of its members in its still limited membership of young men and boys—but it drives on and proposes it to all men and boys of Japan. The goal is the enlistment of its own members and all other young men in a program which will de-

mand of them that they live as true disciples of Christ and loyal members of His church. In other words, they shall do the essential things which our Lord and the church have always demanded of those who dare to call themselves Christian.

It is the man-power of the church of today and especially of tomorrow to which the Brotherhood has constantly addressed itself. The young laymen of the church today constitute our greatest undeveloped resource, and the enlistment, training, and direction of these youthful laymen in organized personal evangelism is our most urgent duty. No greater problem confronts the church. It is a common saying that ninety percent of the work of the Christian church is done by ten per cent of the members and too often this is true. We hear much about "the problem of reaching the unreached" but that is not our real problem; that is simply our task. Our real problem is employing the unemployed of our church; getting idle Christians and nominal churchmen frankly to accept their personal responsibility for definite Christian service. Too many churchmen have a merely negative religion, a futile piety; as some one has said they are "good but good for nothing." They are non-entities so far as definite service in the spread of Christ's Kingdom is concerned.

We join in singing the great martial hymns of the church, "Onward, Christian Soldiers, Marching as to War"; "Stand up for Jesus, Ye Soldiers of the Cross," etc., but in too many churches and missions the church reminds one not of an army going forth to battle but of a hospital with a large number of patients and a few overworked nurses. There are many clergymen that are kept so busy nursing the sick Christians that they have no time left for going out into the highways and hedges to compel others to come in.

While we all rejoice in the increased number of baptisms and confirmations recorded last year, it is well for us to remember that a large proportion of these represent simply children of members growing up in the church. If we take the number of adult baptisms as representing approximately the number of conversions of non-

Christians led to Christ and into the fellowship of His church, we shall find that it takes about 200 communicants of the whole church a whole year to win one convert. And if we estimate that at least half of these are brought in by the efforts of the clergy, without any definite cooperation on the part of their laymen, it would mean that one layman in four hundred has brought a single soul to Christ during the entire year.

Christians not the "Field" but the "Force"

In the last chapter of the last book of the Bible are the words, "Let him that heareth say, Come," and this solemn command is addressed not to the clergy as such, but to every Christian. As laymen we must confess with shame and sorrow that we have fallen very far short of our reasonable duty in the discharge of our personal responsibility.

We might as well expect the officers of an army to win the battle without the private soldiers as to expect the clergy alone to evangelize Japan. As we call a clergyman to a new church or mission, too often we think and speak of it as calling him to a "field of labor"; this is true, but it is the less important aspect of the truth. We should rather look upon it as calling him to lead a force at work. The field is the world and the parish or mission should be a force rather than a "field."

And not only does the church need its young laymen; the young laymen themselves need the experience of personal Christian service for their own spiritual development. There are many whose chief spiritual need is not food but exercise, for spiritual development, like physical culture, depends upon a proper balance between the two. The Rule of Service of the Brotherhood of St. Andrew is that each member makes an annual pledge on each St. Andrew's day that he will strive each week to lead some other young man nearer to Christ through His church.

A great artist painted a picture to represent the essence of the Christian life. In it he depicted a woman clinging to the 'Rock of

Ages' with both arms thrown about the Cross, while all around her the storm was raging and others were perishing in the waves. It has been widely copied but it is not a true representation of the Gospel. The artist himself later recognized this and painted a second picture, in which he represented the woman as clinging to the Cross of Christ with one hand only while with the other she was reaching out to help save a fellow sufferer. This is the true conception of the Christian life; we are saved not merely that we may go to heaven ourselves but that we may be the means, through God's grace, of reaching out to help save someone else. We are saved to serve, and we serve to save.

Helping young men "Go Christian"

What I am trying to get across is that the Brotherhood of St. Andrew as it is organized in Japan, is seeking to help all young men and boys to "Go Christian" and then to go out and teach other men and boys to do the same. And especially are we putting our emphasis on young men and boys because they are the men of Tomorrow.

I think one of the wisest counsellors I have had in guiding the program of the Brotherhood here in Japan was the late Bishop Lloyd of New York. For three years before he died he wrote me a series of letters. A letter in June 1935 advised "If the Brotherhood will keep on . . . it will be for an influence in Japan that nobody can measure . . . maybe it is because I am old.—certainly because I have observed the Brotherhood in this country—that I would say to you that when it was young it did for the American church exactly what you describe. That work grew and became increasingly strong until the Brotherhood attained strength that demanded public consideration. Then, I think because the men who controlled it were getting older, it was diverted from its task, and the work of the Brotherhood was merged in all sorts of activities to which the church must of necessity be committed; so that today the Brotherhood in America—I being judge—is nothing more

than any other organization in the church, useful, just in proportion as the people in charge of it have imagination."

Keeping the movement young

"Beware of this" counselled the Bishop. "The Brotherhood in Japan will increase in strength. The men who steer it will get older. They will naturally want to be busy about what people call important things. The essential work which the Brotherhood can do as nothing else can will be forgotten, and the Brotherhood of St. Andrew will lose its reason for being. As men get older let them leave the active work of the Brotherhood and take up themselves the work of the church for which they have been trained in the Brotherhood. Keep the Brotherhood young and composed of men who because they are young realize that the most important work that can be done in the church is for one man to induce his brother to come and sit down at our Lord's feet, that he may taught.

"I do not believe anybody can do this as a young man can. I do not believe anybody will respond to it as cordially and intelligently as a young man who has intelligence. Do not let it be diverted by the temptation to give themselves to things which, however, important they may be, must pass."

Momentous months have been marching into history since the Bishops issued their Call to the Seikokwai in Sendai in 1935. They have been months that will change the life not only of Japan but of the world's future. We are told "the agony and sacrifices that burden our hearts so much these days are the birth pangs of a new era in Eastern Asia." "An era that will put this area of the earth's surface on the map and force it out into the midstream of the world's turbulent but ever-on-going life."

In this new era men and nations will be unable to stand apart. They will be forced to stand face to face. They must be helped to join hands and hearts in the titanic task of building a new and better world. Today as never before there is a crying need for interpreters of the one to the other. Men, especially young men with

understanding hearts, constructive minds and vivid imaginations are now the crying need of the hour to interpret man to man and nation to nation.

As Christians we have to dare to look forward to a world without war—a world in which a philosophy of love shall govern all human relationships? Christ did dare, and left us this priceless legacy, and with this legacy an active partnership with Him to make it real.

Andrew brought his brother

Ever since the days when Jesus went about doing good, the act of Andrew, the disciple who brought his brother to Jesus, has been an inspiration in the lives of men. Back in 1883, a group of twelve young men caught this inspiration and organized the Brotherhood of St. Andrew. Their little organization lived, it grew, it expanded, it became national and international in scope, with two rules characterizing its purpose and activity—the rule of **Prayer** and the rule of **Service**.

The Brotherhood of St. Andrew is frankly religious. Its objective is the spread of Christ's Kingdom among men, especially young men. Its membership engages to help each other through mutual fellowship and friendship; to hold out to them "the way of Life" of Him who said, 'I am come that ye may have life and have it more abundantly.' It affirms that each boy and young man has glorious innate possibilities, aptitudes and abilities. The Brotherhood aims to discover each individual to himself and to explain life to him as an on-going growth and development; the fullest expression of which calls for spiritual exercise.

Our Lord ordained His disciples. He sent them forth. This is what the church has done ever since. These disciples had been with Christ; they went out into the world from Him. They brought other disciples to Him; and they in turn went out from Him.

The Brotherhood of St. Andrew in Japan is following a simple formula—**MEN—MOTIVES—METHODS**.

Men—Jesus worked through men. He needed them. Man is the dynamic factor of life.

Motives—The divine command and human need. "For God so loved the world that He gave His only begotten Son." Jesus said, "Go ye into all the world and preach the Gospel." To obey the leader we have promised to serve. To keep alight the fire of religion in the lives of men. To bring humanity to a sorely needed peace.

Methods—A meeting of minds, one man at a time—the Right Man, forceful, direct, effective, adequate, practical; following natural laws, which are also God's laws. These are tried out in small experimental units; proved sound; then generally put to work.

This is the whole meaning of missionary work. Men are brought to Christ in order that after being with Him, they may go out from Him and bring others. This has been the one program from the very day when Christ Himself sent forth the first disciple.

DEAD, YET SPEAKETH

Charles F. Andrews

(Died in India, April 5, 1940)

"In the Fourth Gospel we have recorded by the Evangelist the scene in the guest-chamber at the time of the Last Supper. Philip cries out, 'Lord, show us the Father and it sufficeth us.' Christ answers, 'Hast thou been so long with Me and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; how sayest thou, show us the Father?'

"This word of Christ to Philip expressed the very thing that had come to pass in my own life. For with me also it had become clear that to see Christ was to see the Father and to understand His love. There was no need for me to formulate this in a creed. It was a spiritual consciousness that had come to me, not an intellectual definition; and whenever I have gone aside from that spiritual basis in order to define in metaphysical terms what I believe, it has seemed to me to bring weakness instead of strength, uncertainty instead of truth. I can well understand the need of expressing in human words as far as possible that which is intimately experienced; but the words remain, after all, symbols of the truth rather than the truth itself."

From "What I owe to Christ," pp-103-4.

Daikichiro Tagawa on The Japanese Spirit and Christianity

WINBURN T. THOMAS

Beginning in the autumn of 1887, a nationalistic revival began in Japan under the name of *Kokusui Honzon* (Preservation of the national excellencies), concerning which "The Japan Mail" said,

"It is talked about, written about, and even embodied in song. It inspires the lectures that are delivered before scientific and political associations, and it manifests its influence in a thousand directions of everyday life. Even Buddhism has taken advantage of it, and endeavored to rekindle the embers of a faint faith by connecting the dignity of the throne with the permanence of Shaka's doctrine."

The renewal of the nationalistic spirit was accompanied by a lull in Christian work, according to Otis Cary's account. The fervor which had characterized Christian evangelism was diminished. Many Christians came to regard their religion as something western, to be put away with the other things which had been mistakenly taken over. Affected by the ultra-nationalism of the day, they sought to disprove the charge that they were subject to the influence of foreigners. The church dissipated its energy in theological speculation and thus helped to chill the faith of the believers.

I wish to use this brief review of a familiar phenomenon primarily to introduce the fact that the much talked of "Japanese Spirit" is but a recent designation for a deep-seated national sentiment, which in a period of emergency sincere Christians inevitably seek to demonstrate as being consistency with their religion. Official church recognition of this right was made by the National Christian Council at its Kamakura meeting, (Feb. 26, 1940) where it was decided that "Japanese Christians as Protestants can be trusted, and should be trusted, with complete freedom of speech and action, since their loyalty to the nation is beyond question."

Daikichiro Tagawa, elder statesman of the Christian movement, exercises this prerogative in seeking to answer some of the criticisms hurled by nationalists at Christianity in his "State and Church." In the chapter on The Japanese Spirit and Christianity he asserts:

"The following problems naturally arise concerning the virtues which Christianity endeavors to practise in times of emergency: (1) Do these virtues harmonize with the national virtues of loyalty and bravery? and

(2) If Christians encourage these virtues will they be consistent with the characteristic features of Christianity? Were they interrogated, Christians would satisfactorily answer these questions, but few critics will actually bother to question the Christians concerning them. If they had, these difficulties would not have arisen."

As evidence of the loyalty of the Christians to both principles he offers the two following illustrations:

"When a certain commander of the army, examining a young Christian conscript, asked him if he was opposed to taking up the sword to fight, the youth replied emphatically, 'Hardly. Christianity encourages me to obey superior authority. Should the commander order me to march out and risk my life I would obey.' The commander, after hearing this, praised him, saying, 'That is a fine resolution. You are a good soldier.' Such a resolution might be made by anyone; the problem exists in the fact that only Christians are so questioned.

"The following story is told by a Christian relief worker, who having previously served as a cavalry sub-lieutenant, understood the ways of the army. While the soldiers were taking a rest during one of the marches, he spoke to them as follows: 'I think there must be some Christians among you. If there are, will you please step forward?' After two or three had come to the front, he looked them over, then took from his knapsack several small New Testaments which he passed out explaining, 'Read these and die.' He said only this and no more. The commander seeing this was filled with admiration, and commented, 'I now understand Christianity and realize that it is a praiseworthy teaching'."

Rather than being antithetical, he believes Christianity and the Japanese spirit supplement each other. The virtues which the former inculcates serve to strengthen the latter:

"Those who accept Christianity must serve society, man and the state; and offering their lives, they must be faithful to duty. Self-sacrifice naturally becomes their guiding principle and as common to them as a meal of rice. Their virtues are pertinent not especially to emergencies but to peace times. While the words 'bravery and loyalty' do not often occur in the Bible, this book is nevertheless filled with deeds inspired by them. I am convinced that there are many Christians, both among the armed forces and behind the guns who are performing acts of bravery and loyalty."

He admits, however, the characteristic weaknesses of Christianity, as viewed by the state:

"Christians are often referred to as individualists. I do not say that is incorrect. Christians are also referred to as cosmopolitans and inter-

nationalists. Neither do I deny this. Both are indispensable. Without an adequate mastery and comprehension of both these characteristics it is impossible to live in this world. Nevertheless, the fact that Christians have not been called nationalistic is a shortcoming. Christians must henceforth incarnate not only individualism and cosmopolitanism but nationalism as well. I believe that these can be synthesized and that as a result the special characteristics of each and their total beauty can be demonstrated. The state expects such things from the Christians."

But while the state is entitled to certain behavior from Christians, the latter are also endowed with rights which the national constitution acknowledges:

"The state should well understand the Christian demand for freedom of conscience."

It is in his delimitation of the sphere of state and church that Tagawa's point of view is probably least representative:

" in practise that which the Christians generally seek is the Kingdom of God and its realization. That is, the present contributes to the development of the future life; the Christian's existence is a preparation by discipline, virtue, chastity, fidelity and prayer to enter into it. These things belong to the world of faith and consist largely of spiritual cultivation and discipline. Since Christianity is concerned with these matters it does not necessarily comment upon political affairs; its rule is to say nothing about things which are within the realm of the state. Consequently, Christians have from the beginning avoided conflict with state affairs such as law, rule, way and custom, as sincerely as possible. In such matters as taxes, education and elections, the diligence of Christians is not inferior to but excels that of other nationals. So there is no reason why solely in the matter of military service, Christians should be regarded as inferior."

While there are doubtless many who will disagree with this interpretation of the spheres of religion and national loyalty, it must be remembered that Mr. Tagawa is a trained politician and is thus cognizant of the official attitude, which, as stated by Hirobumi Ito in his Commentary on Article XVIII of the Constitution, reads:

"Freedom of conscience concerns the inner part of man and lies beyond the sphere of interference by the laws of the state Belief and conviction are operations of the mind No believer in this or that religion has the right to place himself outside the pale of the law of the Empire, on the ground of his serving his god Freedom of religious belief is complete and is exempt from all restrictions, so long as manifestations of it are confined to the mind. . . . the general duties of sub-

jects must be observed. This is what the Constitution decrees, and it shows the relation in which political and religious rights stand towards each other."

It would appear then that in his discussion of this important subject, Tagawa has done little more than show that Christians have been living and should continue to live according to the demands of the state, withal more conscientiously than non-Christians:

"The Christian fulfills his secular duties more faithfully than does the ordinary person, and at the same time he looks attentively towards the future world Secular duties and obligations to the spiritual world can be harmonized. A man does not necessarily neglect the present world because he takes thought for the future life. Rather, the more a man gives thought to the next world, the more conscientiously he exerts himself on behalf of this one. Thus a man of strong faith is a person of deep loyalty and contrariwise, a person of deep loyalty is a man of strong faith. For this reason, the state should be unprejudiced towards the Christians"

A BOOK REVIEW AND A COMMENT

Sherwood Eddy is a great prophet of religion. With untiring zeal he has gone about the world preaching religion and making observations on the triumphs of religion. These observations he has brought together in a volume called *I Have Seen God Do It*. "I have seen God work" says Eddy in successive chapters in America, in Great Britain, in Czechoslovakia, Russia, China, India and Japan. He cites his own experiences as an undergraduate in Yale under the influence of Moody and Mott, his work in India as a missionary, his travels throughout the Orient as a Y.M.C.A. secretary, and his many visits to various countries with the Eddy seminar. He discusses his experience in the answer to prayer, his belief in God working in history and social change, and God at work in our war-torn world. It is an excellent book, concrete, vivid and sincere.

We would like to inject here a pet peeve. We wish religious writers would leave "God" out of their titles, unless their books are a direct discussion of theism. The late Peter Ainslie wrote an excellent story of his first twenty-five years in Baltimore under the title, *Working With God*. He would have sold twice as many books if he had called it simply "Twenty-Five Years in Baltimore," and the spiritual message he sought to convey would have been even more emphatic. Since then we have noticed such titles as *God and These Times*, *God and The Common Life*, *God The Creator*, and Eddy's *I Have Seen God Do It*. All of these titles could have been improved by a little more thought.

—Book Chat, *The World Call*.

The "Ni-Sei" facing Christ

ROBERT H. ROSS

Although many Japanese immigrants living in California and Hawaii hold to their old-country religion, they are oftentimes liberal in their attitude as to what type of religious beliefs their children, born in America, should have. Some non-Christian parents encourage their children to attend Christian churches and Sunday Schools, and even to become Christians. A Japanese American college boy has revealed his father's attitude as follows:

Parents often favor Christianity

"My parents came from Japan to Hawaii almost twenty-five years ago. When they came here, they brought their customs, traditions, and religion with them. They were Buddhists in Japan and they are still strong Buddhists. Once a year my parents pay homage to the shrine of their faith. My brothers and I took turns lighting the lanterns of the gods every night in our home.

"One day it happened that a friend of ours took me to a Christian Sunday school, four miles away from home. I continued to go to that Sunday school and then to Salvation Army meetings. Father never objected to our attendance at these meetings.

"A strange thing occurred in my life when I was thirteen. I had just completed the seventh grade and was working in the cane fields for my vacation. One night my father confidentially asked me if I would like to go to Honolulu for my education. I was very pleased to hear this I had heard a lot about the Hongwanji Boarding School. I heard that the attendance at Japanese school was compulsory. I hated the Japanese school and for that reason I asked my father where he wanted me to stay. When he replied, "You will be in the Christian dormitory," my heart leaped with joy. I was the happiest of all persons then!

"I had been in the O— dormitory for three years when one night as my father and I were together, he asked me if I were a baptized Christian, to which I answered in the negative. He paused for a minute and spoke up as if something were troubling him. He said, "Why don't you be a good Christian—be baptized and become a Christian. You are going to make your living in Hawaii and Christianity is the religion to follow. Society and the business world call for Christians." This remark struck my innocent mind. I returned for my fourth year and was baptized near the end of that year at the Japanese church.

"I have often wondered why my father took such an attitude in regard to my religious affiliation. To say what made him do so is a difficult story. However, there are two or three definite things that I could relate which have influenced him to have such an attitude. First of all, come the books. He read literature of all sorts, both Christian and Buddhist. His only recreation after the day's work was reading the *Nippu Jiji* and some sort of biography, novel or essay. Secondly, his friend Mr. H— a Christian, influenced him much. Mr. H— was a product of this same Christian dormitory and his conduct among men was a radiant example of higher living. The Reverend O— visited my father twice and he, too, influenced him. My father met other Christian people who influenced him in his Christian ideas. Thirdly, it was my own self that made him say that I ought to be a Christian. I had been much of a rascal at home, but after three years in the dormitory, my actions were quite different. My parents both testified that I was getting better, and my father took the opportunity to advise me to be a Christian. My father respects Christianity. As I say grace at supper, he pauses and pays reverence. If I forget to do so, he reminds me. There is no question in his mind as to the value of Christianity."*

Serious strain between generations

But this excerpt from a Nisei's life is by no means a typical experience. It is interesting to us today because it is a story of how one family found a way to live between two religions. Too often there is a marked difference between the American-born children and their Japan-born parents in the matter of religious thinking. Through the various influences of American life, the children encounter Christianity and come to consider it the religion of Americans and therefore they adopt it, in varying degrees, as their own religion, and they set aside the old type of Oriental religion of their parents. It is very hard for the American-born youth of Oriental ancestry to grasp the strange, Buddhist or Shinto concepts, and practically impossible for the parents to inform their children due to the language handicap. Christianity, early in the life of the Nisei youth, seems to offer a very real approach to closer relationship with white Americans and it also offers him social and recreational outlet. He finds, however, very often, that prejudice also exists toward the Oriental on the part of some church people who pride themselves on being Christians, and believers in the brotherhood of man, etc., yet who make the young American-born Japanese feel embarrassed and slighted.

* Taken from the book *Americans in Process*, (A study of our citizens of Oriental Ancestry), by William C. Smith (Prof. of Sociology, Linfield College, Oregon). Edwards Brothers, Inc., Ann Arbor; Michigan, 1937. Pp. 145, 6, 7.

This disillusionment is followed by a feeling of resentment toward American culture and Christianity and the youth returns to a different concept of the old religion of his parents. He tries harder to understand their viewpoint; and although this is practically impossible, it nevertheless seems better to him than the eternal struggle against discrimination which he has encountered from many sides.

During the past few years the problems confronting the Nisei in America have become of vital interest to me. To my mind, it is necessary for every one who has lived in Japan and who loves the people of Japan to do his or her part toward re-educating the people of America as to just who these Nisei are and what they stand for. I gathered materials while studying in California with a definite purpose in mind—to try to help our fellow Americans of Oriental ancestry. My father has spent the past ten years working with Japanese youth in and near Los Angeles under the Baptist denomination. It was through many contacts with Nisei while working with him that I became interested in this study.

Responsibility of Christian leaders

As I have already pointed out—a great deal of the blame rests with the American people at large for failing to distinguish the differences existing between the first and second generation Japanese in America. Dr. Edward K. Strong, a professor at Stanford University and an authority on Nisei problems points out that the crux of the Japanese-American problem rests with the question of whether the white Americans will radically change their conception of the Nisei. He says that if the Nisei continue to show their adaptability to American forms of life which have already been exhibited, they will find this attitude on the part of white Americans changing for the better.

In the religious life of the Nisei young people, a very definite cycle of events usually takes place. During their grammar school days they may attend Christian churches. As a matter of fact, a larger percentage of the Nisei children are registered in Christian Sunday Schools than that of any other class of children in the United States. This in itself, is very encouraging. Many of them remain in close touch with the church for a reasonably long time. As they enter senior high school, however, there is a definite dropping off in their church and Sunday School attendance. There are several reasons for this evident lack of interest in the church. The first reason is that the Nisei do not appreciate the methods employed by many church workers. For some time, Christian work has been carried on among the Oriental groups in America, but the results of Protestant activity, in particular, are open to question. It is not my purpose to unduly criticise

what these Christian groups are doing for the Nisei, but it is true that in many Christian centers, or Missions as they are called in some denominations, the leadership could be greatly improved. They are earnest and conscientious but for the most part do not really understand the psychological and sociological problems involved.

Prejudice and discrimination

Another cause of this severing of church connections is the fact that the Nisei youth encounters prejudice and discrimination at the hands of his so-called Christian fellow Americans. The youth is very often disillusioned and turns from Christianity to seek the protection of the religious and ethical concepts of his parents who may be Buddhists.

An instance may be cited to show the disillusionment of an American-born youth of Japanese parents, who said: "I was ready to become a member of the church when I happened to hear a sermon in an American church in which the speaker said something about 'Buddhism being heathenism.' It antagonized me because my thought traveled back to my grandmother taking me for a walk when I was a small boy, up the steps to a beautiful Buddhist temple."

When Nisei youth are nearing their twenties, they often lose interest in things religious, very much as the white American young people do. Some of them become proud of the fact that they have "no religion." When some, who have accepted Christianity as part and parcel of Americanism, meet with rebuffs and discriminations, they become bitter. They say, "this brotherhood stuff that Christians talk so much about is all humbug; we will have nothing more to do with it." As they go through the process of disillusionment, they gradually give up Christianity and revert to the religion of their parents.

For four years it was my privilege to conduct a boys' club group under the joint auspices of the local Japanese Baptist church and the southwest Y.M.C.A. My club was composed of an even number of white Americans and Japanese-Americans. There was no inter-racial feeling of antipathy of any kind until the age of sixteen or seventeen. Both groups shared alike in the various activities of the club which were varied and stimulating. However, when the white American boys began to be interested, socially, in members of the opposite sex, a gradually increasing social distance factor was noticeable. The Nisei boys were not inclined to mingle with girls, even with girls of their own racial group, whereas the white American boys found increasing interest in social contacts with their girl acquaintances. Although these white boys themselves did not show outward feelings of discriminatory attitudes, nevertheless, it could be seen that they were gradually drawing away

from their fellow club members. It is felt, however, that if all youth had as little racial prejudice as these boys have, the problems of the Nisei would be less serious. It is largely because of ignorance and lack of personal acquaintance with these Nisei young people that other Americans continue to harbor attitudes, often passed on to them from their parents, which cause friction between the two groups.

Lack of trustworthy Pattern

When a lack of interest in Christianity occurs on the part of the Nisei, it may be due to the fact that they have come against a variety of religious beliefs and practices and therefore have no SINGLE PATTERN TO FOLLOW! Having given themselves over to Christianity at an early age, and having later thrown it aside in favor of the religion of their parents, they become considerably perplexed in their thinking, not knowing what to believe. Perplexity and confusion often result in an indifference to either type of religion. In some families this results in a heterogeneity of religious beliefs. Or there may be a syncretism of the elements from the several religions with which they have made contacts.

A Nisei who was recently in Kyoto, voices an interesting set of attitudes on the value of Buddhistic teachings. He writes: "I find delight in looking back into my past to study my attitude towards religion. How a priest by the muttering of a passage from Buddha chased away the evil spirits and all those wonders made me stare up in surprise and awe. My parents who are Buddhist gave me a background and I was made to grow up Buddhist. As I grew older and entered school, I was told stories of Christ and all the miracles that were worked. Then my mind wandered from Buddhism to Christianity, and to nearly every other religion that was preached upon me."

"Issei" parents also to blame

We can not place all of the blame for the Nisei's lack of interest in Christianity upon the American churches or on the Christian people at large. To do so would not be just. As a matter of fact blame also rests with the Issei group—in other words, the immigrant first generation. It seems, in some cases, that these Issei blame the church when their children act in a typically American manner. This is unjust. Often the parents do not realize the difficulties which their offspring are passing through and are too strict and stubborn, resorting to old traditional disciplinary measures.

More recently the parent group has contributed heavily to Buddhist church work, especially in Southern California. These people often go to great lengths to outdo the Christians in building centers for the use of the Nisei where Japanese forms of worship are carried on in a kind of pseudo-

Buddhist way. These institutions are patterned after Christian organizations. Thus the Nisei are drawn away from the Christian institutions.

"Nisei" themselves not blameless

Thus far we have not criticised the Nisei themselves. And yet, the subject would be inadequately covered if some admonitions were not poured into the ears of those whose problems we are discussing. The Nisei are by no means free of guilt for their own predicament. There are many among them who are too lazy and indifferent to wish to make something of themselves. Many have floundered around without even trying to solve the problems of what beliefs to hold as guideposts for their spiritual lives. They don't study the Bible nor find out just what Christianity is before throwing it aside. They do not stop to think in terms of or weigh the spiritual values of Christianity. They don't see the challenge which is facing them. They do not realize that for the sake of the Nisei group as a whole they must have A SINGLE PATTERN to follow. They must have such a pattern if they are to carry out their destiny which should be toward advancing the Americans born of Japanese parents to an enviable place in American life. Moral stamina is vitally important for the Nisei to possess.

Helping them find spiritual stability

Now, what can be done about this situation? We who are endeavoring to show to our brother men the way of life based upon the teachings of Jesus know what the answer is. We must show the Nisei youth that he must not take seriously the Americans who say they are Christians and yet who do not practice racial equality—for are such people true Christians? We must encourage him to strike higher than immediate surroundings and get at the viewpoint of Him who never makes a mistake and whose principles are eternal. Hitching your wagon to a star may be all right, but it is pretty hard to decide on the proper star these days; hence it is better to form an attachment with Him who, while meek and lowly, was at the same time without fault in judgment and able to give overcoming power to those who are ready to make the sacrifices necessary to obtain such power.

Due to his careful training at the hands of his parents, the Nisei is unusually aware of and concerned with social proprieties. He is timid and appears to recoil from social relationships. However, he is also known for his emotional stability. He is in dead earnest as to finding a solution to his problems. And the problems of a religious nature are fundamental ones. He must have spiritual stability. He must be directed and motivated towards the realization of this highly important objective. He must have deep spiritual convictions to meet the challenges he is facing. Enduring and unshak-

able faith in the goodness of the Universe is his chief weapon in fighting his battles against overwhelming odds. A belief in Jesus Christ—in the undeniable truth of His teachings—is what the Nisei most needs.

New generation ethically minded

A young Nisei who was recently graduated from the Chicago Theological Seminary wrote: "The interest of the new generation in Christianity is not in speculation relative to its religious terminology. The tension does not lie in the definition of God. Whether God is made real or less real through the scientific interpretation of the universe and the modern psychological interpretation of man's mind and body is not a question that will stir him to any violent emotion. The new generation is ethically minded. His life is motivated by the conscious desire of living in harmony and cooperation with the white Americans and to understand the various groups of American citizens of other racial descent. Consciously or unconsciously the new generation faces the problem of bringing about interracial amity and understanding. This attitude will approach religion, therefore, ethically. The new generation believes and affirms that in the name of Christianity the diverse groups of people with different cultures and traditions, living under the same flag, can understand each other. He hopes positively that Christianity offers the key to spiritual understanding which otherwise cannot be had."

In conclusion, let me make it clear that only in following Christ's teachings do I see the solution to the problems of the Nisei, whether in America or in Japan. They need a single pattern to follow—that is certain. And the pattern which Jesus offers is THE PATTERN which could give them the spiritual equilibrium, the true foundation necessary to meet the challenge facing them.

WINGS

When God forgives us
He also forgets.
We rise from out the ashes
Of our dead regrets
Reclothed, renewed in spirit
Heart and mind.
A new cretion—Olden things
Have passed away.
The chrysalis has fallen off—
Wings, wings, we spread
Unto the heights of Day.

—Leila G. Kirtland.

The Catholic Press in Japan

Reprinted from *Fides News Service*, The Vatican,

January 6, 1940

An exhibit of practically all Catholic literature published in Japan since the country was reopened to missionaries in the latter half of the 19th Century has been arranged at the Catholic University of Tokyo by Rev. Father Laures, S. J. Row upon row of books, pamphlets and periodicals furnish an interesting commentary on the history of the Church in Japan and demonstrate more eloquently than words the constant preoccupation of the missionaries to have Catholic doctrine rendered into the Japanese language. The major credit for these efforts goes to the Paris Foreign Mission Society, whose priests have been the pioneers of the Catholic Press in Japan during this period.

As in most other mission countries, Catholic literature began in a very modest way in Japan. Its earliest manifestations consisted of translations of the Catechism, portions of the Holy Scriptures, books of piety, a few of apologetics and some lives of the Saints. As is only natural, these first efforts reveal a major dependence on foreign sources.

Occasionally Catholics are taken to task for having been behind their Protestant brethren in the matter of religious literature. The fact is undeniable: of some 150 Lives of Christ catalogued in the Imperial Japanese libraries, scarcely more than ten, it is said, are of Catholic inspiration. But the reason for this apparent anomaly is quite simple. The non-Catholics, beginning at scratch, had recourse to the pen. Catholic missionaries, on the other hand, found a large number of residual Catholics in need of re-organization and oral instruction and as a result concentrated on preaching and mission tours. The Catholic press was thus only a subsidiary function of their apostolate, the aim of which was first and foremost the ulterior formation of the existing flock and only in second instance the instruction of catechumens and the dissemination of the Faith among non-Christians.

A Japanese priest, who has made many valuable contributions to Catholic literature by translations from foreign sources, has expressed the following discerning opinion: 'Only after a long period of translations from extraneous sources had passed did Japanese secular literature itself produce original work. Our Catholic literature must pass through the same stages. This is something of a drawback, as a wide dissemination of Catholic literature would to be the desideratum in a country like Japan where only one per

cent of the population is illiterate. Nevertheless, one should not forget that thousands of copies of certain books, like the *Shinri no hongen* (Sources of Truth) of Father Drouart de Lasey and the Life of St. Thérèse of Lisieux by Father Bouquet of the Diocese of Osaka, have circulated among non-Christians."

Several years ago a Catholic Press Centre was established at Tokyo under the patronage of Archbishop Chambon and with the cooperation of all the Bishops of Japan. Among its publications are:

(1)—A Catholic Weekly, *Nippon Katorikku Shimbun*, which furnishes a good summary of Catholic world news and articles on Holy Scripture, liturgy, sacred art, and Christian social philosophy.

(2)—An ascetical review, called *The Voice* (Koe).

(3)—An attractive review of an apologetic character for intellectual circles more or less in sympathy with the Church, *Katorikku*.

(4)—A number of monthly periodicals for children and the sick.

Not far from the Press Centre has been established a book-shop to push the sale of Catholic literature both in the Capital and in the Provinces.

It goes without saying that Catholic literature receives its ablest contributions from the Japanese clergy. Father Iwasanaka, for example, formerly a professor in the College of Letters at the Imperial University, draws the attention of intellectuals to the Christian solution of problems of modern philosophy. Father Totokaka, quondam professor of surgery at the Imperial University of Sapporo, has translated a dozen volumes of Christian spirituality, couching them in a style very pleasing to his countrymen. Father Paul Taguchi, who took his academic degree at Rome, has endeavoured to meet the special difficulties of the Japanese in the field of apologetics. He has written on the relations between the Church and the modern State. Father Shibutani of Hiroshima has, in addition to a new translation of "The Spiritual Combat," adapted Father Conway's "Question Box" to the mentality of his people. Father Urakawa of Nagasaki is well known in Catholic circles for his many books on the spiritual life.

Various mission communities have their particular publishing centers with a staff of workers. Surveying the field from the North to South, one may note:

(1)—At Sapporo the Franciscans have produced excellent work of general interest as well as literature dealing with the Order. Special mention may be made of the writings of Father Noll explaining Christianity to recent converts and of a translation of the *Misael* by Father Ziegler. This centre at Sapporo continues to be one of the most active.

(2)—At Sendai the Dominicans publish two illustrated monthly magazines, supervised by Father Pouliot. One of them is in Japanese; the other

in French aims at fostering an appreciation of things Japanese abroad. Their confreres at Shikoku also publish a Japanese monthly.

(3)—At Tokyo the Salesians conduct a printing school whence good Catholic reading matter issues regularly. The Fathers of the Divine Word, led by Father Gemeinder, have launched a National Catholic Action Movement for women. The movement is sustained with the aid of two monthlies and various other publications. At the Catholic University of Tokyo the Jesuits last year began publication of a scientific review which has as its object to foster cultural exchanges between Japan and the Occident. Priests of the Paris Foreign Missions are among the best collaborators of the various press centres and turn out a number of excellent books each year.

(4)—At Okayama, the Jesuits conduct a scriptural review and issue apologetical literature destined particularly for Protestants.

(5)—At Nagasaki, the diocesan clergy, who are entirely Japanese, publish a general Catholic weekly and produce each year a number of works, largely of a devotional nature.

(6)—At Tokyo, Osaka and Nagasaki, the Marianists have adapted for Japanese use a number of manuals treating of meditation and of devotion to Mary.

The list is by no means exhaustive.

Catholic literature in present-day Japan meets the most urgent demands fairly well, particularly as regards Catholic formation and popular apologetics. It is hoped that the not too distant future may witness the publication of more and more original work worthy of the attention of the intellectual classes. In this connection it is interesting to note the work of the learned Dr. Tanaka, who has just finished his term as dean of the faculty of law at the Imperial University of Tokyo. Though his works do not deal directly with religious matters, they are redolent of his Catholic faith and do him great honour.

The vast secular press of the Capital readily furnishes space for reading matter of Catholic interest. Articles regarding the Pope, the Vatican, and the organization of Catholic life,—articles very often solicited by the editors themselves,—have thus reached out to millions of readers and, it would seem, have in the main been accepted with sympathy. It is also a matter of some surprise that scenes from the times of persecution three centuries ago and from monastic life are frequently incorporated into Japanese novels. While the large publishing houses at times offer translations of a regrettable nature, they also bring out others of a more comforting character, as, for example, the recent one of "Man, the Unknown," of Dr. Alexis Carrel.

Occasional films of Catholic inspiration, such as *Marie Chapdelaine* and *Golgotha*, have made the rounds of Japan and met with good success. Phono-

graphic records of religious music including transcriptions of the Sistine Choir are to be had in the shops of Tokyo.

The radio, which is under Government control, offers Catholic auditions from time to time, sometimes of Church music and ceremonies, as at Christmas, at other times of sermons. Father Iwashita has given several talks on the Imitation of Christ. During the recent coronation of Pius XII, the Catholics of Japan had the rare happiness of assisting at the Pontifical Mass and of hearing the voice of the Vicar of Christ in benediction.

Finally, it is a point worthy of interest to note that a special review for the Japanese clergy, *Acio Missionaria*, is published by the Major Seminary under the direction of Father Candau and that the "Cahiers d'Information," issued by the Missionary Commission, supplies missionaries not only with an interesting chronicle of religious events but also with other information useful to their work. Subscriptions to these two periodicals have been received from Europe and America as well as from the Continent of Asia.

CHRISTIANS, PLEASE NOTE!

When a great catastrophe occurs, like the present war, some movements stop moving. Japan is in the throes of war with China. Nevertheless, she is said to be devising a "hundred-year plan" to counteract the work of Christian missions by spreading Buddhism throughout China.

The above note appeared in a recent issue of World Dominion, the excellent digest of Christian missionary advance published in London. We wish here merely to call the attention of our readers, and especially of publishers, to the distinction that must be made between official Japanese, civil and military policies on the Asiatic continent and those of certain groups of Japanese religionists. Obviously the reference above is to Buddhists who may have a "hundred-year plan" for propagating their doctrine and practice in China. There is, to be sure, a Great Religious Unity League which under Japanese sponsorship is planning a vigorous penetration of Chinese thought with religious ideology from this country, but in this League are represented all three of the religions recognized in Japan—Shinto, Buddhism and Christianity. Certainly it should not be said that Japan is attempting "to counteract the work of Christian missions" in China, for one phase of the above-mentioned movement is to promote Christian missions among the Chinese. Indeed, one member of Parliament even went so far recently as to suggest that one of the best things Japan could do "over there" would be to heavily subsidize not only Japanese Christian missions, but many of the native and Western Christian missionary activities as well. There is much confused thinking in all of this area, but there are certain issues that should be kept in clear distinction.

—Editor.

The Religious Press

Compiled by WILLIAM WOODARD

DIGEST OF LEADING ARTICLES IN "KIRISUTOKYO SEKAI"*

Translated by the compiler

Fate and Providence

In connection with the memorable 2600th anniversary of the founding of the Empire we Christians can not avoid thinking about the providence of God.

The Bible is religious literature, but in neither Old nor New Testament does the word religion (*shukyo*) occur even once. (*Sic—Ed.*) The same seems to be true of the English Bible. Likewise, in neither Japanese nor English does the word providence (*setsuri*) appear. Yet among those who believe in God—among those who believe in the Christian God—I don't suppose there are any who do not believe in providence. That is, belief in God is belief in the providence of God.

Now what is providence? It is a word standing in apposition to fate or destiny. Fate, for the individual or nation, is not belief that the captain of the ship is at the helm steering the course, but that the ship, drifting with the wind and waves, is left to fortune without regard to good or evil. It appears that if the end is decided beforehand we call it destiny (*shukumei*): everything is settled from the very outset; neither by one's own power or thought nor even by prayers to God or Buddha can anything be accomplished. Cause and effect are immutable.

This fatalism (*unmeikan*, *shukumeikan*) is diametrically opposed to the idea of providence. Providence is the belief that God created the universe, brought forth mankind and, as a pilot, guides the ship. He takes the helm and decides the course. Because the life of individuals and the history of nations are all according to God's plan the rise of nations and the destruction of races is not by chance. This meaning is clearly shown in Romans 9 to 11. Certain people call this Paul's original philosophy of history.

But having said this it does not mean that because everything is in God's hands mankind has only to dumbly obey. The inter-action of God's will and man's purposes makes history and creates the future. After God chose Abraham, the ancestor of Israel, and gave a special command to him, by His providence Israel's history progressed. But this was not true for Israel's history only. The history of other countries and of all other peoples is not merely

* Kumiai Church (Congregational) Magazine.

fate. God's will is at work there. God's hand is moving. The same is true of individuals. Only God's providence appears more prominently in those who believe in Him than in those who do not. So too with organizations. In the church more than in any other organization it is more clear.

I believe that the providence of God has also worked in the history of our country. It was working especially in the feats of Emperor Jimmu. When you look at the old documents you can understand that our ancestors were not believers in providence. They believed that human affairs were not merely the work of man but the work of God* (*shingyo*): victory and defeat in war, good and bad harvests, success and failure were believed to be not only the affairs of man but also of God.

When Emperor Jimmu set out from Hyuga he advanced at the command of God, following His leading. Especially in the Imperial mandate, given at the time when he laid out his capital in Yamato, we find such a passage as: "Toward the Heavenly One who has given me the country we are quite right in responding to his special grace . . . Comprehending the whole world we have laid out its central town, that we may make a home for the whole world. It is very good, isn't it?" That is, Amaterasu gave to her grandson the land of Japan and presumably in response to her will, he determined to establish his capital.

Unless you believe in the providence of God, the rise and fall, and the life and death of a country becomes meaningless. Everything is as a drifting ship without a rudder. The celebration of the birth and the commemoration of the death of individuals have no meaning; celebrations for the foundation of a state and commemoration of the developments in countries are without significance. At this time we must believe deeply and firmly in God's providence. (3-7-40)

M. Imaizumi.

* Or "the gods". The word *Kami* is used throughout with no distinction between God and gods.

"Without Study in Danger, Without Reflection in Darkness"

These words are from the teachings of Confucius in Rongo, and should not be neglected. The other day in Okayama prefecture I found a poem of Ryokan (a famous priest) which read: "Having read the Lives of the Great Priests I am persuaded that priests should live lives of honest poverty." Of course, even before this Ryokan knew that priests should so live, but after reading the book mentioned he felt it with renewed force. Thus it is that although we know things with our reason and senses, yet we learn their meaning only through the words and acts of sainted men.

While we should constantly receive guidance from the Holy Spirit direct from God, we should also always be instructed by the example of Christ and

the apostles. It is a dangerous thing to be satisfied merely with one's reason and pay no attention to the leading of the spirit or the teaching of Christ. But it is not necessary that we learn something new. Rather it is more important that we learn the old classic doctrines. And yet a teaching is not acquired merely by formal study. Reflection is also essential. The Pharisees did not permit reflection by their disciples and such an attitude is not entirely lacking in the seminaries and churches today. Of course, religion does not come out of mere human reflection; it is only by revelation from above and the teaching of the saints; but neither is it found in mere doctrines or laws. It is given by the heart to the heart. Man ought to digest a teaching and not swallow it whole, but the latter is easier and it is what we are all tempted to do. We should honor and follow doctrines worthy to be honored, not mechanically but loyally. Free thinkers say that even though a teaching was honored in the past, it need not be so regarded in the present changed times. But leaving such extreme positions aside, we must seriously consider this matter, now when we tend to follow the doctrines of a different age. At this time when Japanese Christians are in a peculiar situation special consideration is required.

While in Chugoku (Central Japan) I was happy to discover here and there earnest Christians who study their Bible and practice it in spite of current difficulties. T. S. Elliot says that the present is a most anti-Christian period. Recently President Makino of Doshisha said, "This is an epoch of religious persecution." In such an age, what is most needful is a careful study of the Bible, reflection upon its teachings and their practical application. We must not become negative. Neither should we be agitated and blindly moved. We will not overcome the present difficulties by merely spasmodic efforts. (5-2-40).

K. Yamaguchi.

EDITORIAL COMMENTS FROM "METHODIST TIMES"

Translations by EVERETT W. THOMPSON

Christian Fellowship

In this period of unrest and bloodshed, one of the most prevalent ideas is that of totalitarianism, as opposed to the previous ideal of individualism. This principle of cooperation is the basic idea of the Christian Church. The Church is not a shallow meeting together or a mere fellowship between friends, but a relationship between the group and God. Whenever fellowship and cooperation is lacking in a church, that church is weak.

Our Methodist Church is peculiarly fitted to foster this fellowship, for the commands of our bishop are immediately disseminated to the whole church.

Bishop Abe has challenged us to a new degree of cooperation. Proud of past achievements in this line, we must frankly recognize our failures too. We must hold out a helping hand to those of our number who need such assistance. Without this sense of genuine fellowship, our church organization becomes a heavy burden. The meaning of our 2600 Anniversary evangelism is that we deepen our own experience of Biblical Christian fellowship and share this experience with others outside the church till we win them to our way of life.

Pentecost

Pentecost was the beginning of an evangelistic vigor which showed the new church, born that day, to be truly the body of Christ. But we must not forget that this active side of that first Pentecost grew out of a vital inner experience of Christ as savior through his crucifixion and resurrection. To-day Pentecost must mean to us a new love of the church, a new realization of Christ as savior. We must not be satisfied with mere discussion but must make Pentecost a vital experience in the actual life of the church.

The Cross

Recently a young pastor just out of theological school preached for a whole year on nothing but the cross. His church gradually filled and he had more and more people seeking baptism. He was revealing to men the very center of our Christian faith. Our principal need to-day is not eloquence or fine words but a sincere preaching of the incarnation of the God of love in Christ who died on the cross for the sins of men. A few years ago the social gospel fad had almost driven the preaching of the cross from our pulpits while pastors preached on the glory of social movements. But there is no glory nor continuance in social movements. Note the recent collapse of the brilliant social experiment in Russia. There is no religion in social movements or in fact anywhere but in the suffering of Christ upon the cross for the sins of the world. Just previous to its 2600th year, Japan passed the Religions law recognizing Christianity, and the idea that Christianity was in any sense contrary to the national constitution has disappeared. Then in what direction should we Japanese Christians turn our energies? To the preaching of the cross. We must found our social program, our religious education, our evangelism on the cross of Jesus. In these ways alone can we be vigorous and loyal Japanese subjects. Only in the reappreciation of the cross can Christianity be loyal to the nation.

EDITORIAL COMMENTS FROM "FUKUIN SHIMPO"*

Translation by WINBURN T. THOMAS

The Judgment of the Times

Buddhism teaches that man reaps as he sows. According to the Old Testament a nation's unhappiness is in judgment for its sins. Job believed that misfortune, however, is given man as a discipline. To take this latter point of view is to miss a good opportunity for introspective examination, for it is imperative that we assume the responsibility for our actions if we hope to advance in wisdom. If Christians go unpunished for individual or group sins, will they ever learn to abstain from evil? While concrete measures for punishing evil should be adopted, the only certain reward for the same is at the final judgment. Punishment for our sins is thus a great blessing if man is but sufficiently wise to rectify his actions accordingly. (3-28-40)

The Practise of Group Morality

It is indisputable that so-called Christian nations are motivated by self-interest. Christian ideals cannot be applied to group behavior without the support of the whole people. Groups have a kind of moral personality which it is difficult to lead along idealistic lines. Likewise Christian groups sometimes act contrary to the principles they profess, because of self interest. The inactivity of the church in Japan is attributable not so much to lack of doctrine or dullness of its faith, as to the contradictions inherent in its activity. (3-14-40)

Spiritual Mobilization

That there is inadequate appreciation of the national spiritual mobilization movement is illustrated by the misuse of the *Koahōkōbi*, (The first day of each month which is observed as the "New Order of East Asia" day), the observance of which is more lip service than factual. Once after speaking in one of the great churches in Korea, the police thanked and complimented me, but later asked why I had made no reference to the times. "We hope you will alter your attitude in favor of strengthening the national spirit," the police added. It is hasty to conclude that the movement to unify Japan and Korea has no contribution to make to the times. If our efforts along the line of spiritual mobilization are inferior to those of the New Life Movement, how can we expect to secure the confidence of the Chinese people? (3-7-40)

In recognizing the new Nanking government, Japan demonstrated the loftiest purposes any nation has ever shown. No indemnity was requested for the huge amount of money spent or for the loss of 100,000 lives. The

* Weekly news magazine of the Church of Christ in Japan (Presbyterian-Reformed).

purpose of the recognition was to save China from the slavery of the white races. The new government complains of the difficulties it is experiencing, but these are not limited to the Chinese. We are also having ours, not the least of which is how to cooperate with the great nation led by Wang Ching-wei.

Collapse of Northern Europe

The struggle for raw materials has led to the invasion of the neutral states of northern Europe, which were peace-loving countries. But their being guaranteed only by other countries was ineffective. The world is a stage on which demons play. England in its utterances against rival powers assumes a self-righteous attitude. The collapse of the second and third rate powers demonstrates the fallacy of the idea of a national moral life. Christian truth cannot be carried out without spiritual repentance of the whole nation or world. Culture and Christian truth may with effort appear to be harmonized, but this harmony is easily broken by force. Jesus, with a true knowledge of the world and human nature gave no solution for the problems of society, but rather gave himself to relieving the human soul. Until the soul of every man is redeemed, the Kingdom of Heaven can never come. Christians should limit their activities to bringing individuals to a knowledge of salvation, and organizing these saved persons into groups. Otherwise, the Christian moral and cultural movements are meaningless. (4-18-40)

Putting the Cart before the Horse

The church tends today to flatter society and thus to dampen Christian enthusiasm. Some people alter their religious beliefs as do certain insects which change their colors according to the environment. Some abandon the Christian life entirely because it differs from the customs of society. Thus church attendance, the barometer of Christian influence, has decreased throughout the nation. While the Religious Bodies law has recognized Christianity, it cannot revive Christianity if the local churches remain inactive. A church so weak cannot hope to furnish leadership in China. People who devote their energies to extra-church movements in this crisis are putting the cart before the horse. (4-25-40)

Recognition of Christianity

Christianity has hardly begun to be recognized in Japan. Smokers and drinkers resent the religion because of its rules of abstinence. Rumors and criticism are passed about, as for instance, that a Christian minister once did something which disgraced the dignity of the Imperial household. Christian leaders cannot ignore these evidences of resentment. The revival of national consciousness has caused our faith to be regarded as evil. Certain

local officials are reportedly taking advantage of their position to express their antipathy for Christianity. At a time when various nation-wide campaigns are being waged by different religious bodies, the financial and numerical weakness of Christianity makes it appear to be indifferent to the crisis. If Christians are actually unconcerned, they should realize that they are thereby slackers no less than soldiers who neglect their duties.

Christianity, in whatever state it finds itself, seeks by evangelism to save souls and to guide individuals to a higher standard of moral character. One of the criticisms made of Christianity is that it is self-interested, and opportunistic. Christians who excite people to opposition are to be censured.

To counteract the anti-Christian sentiment, defense is made. This is the American way, but Paul does not recommend that evangelism be protected by the government. The more real Christianity becomes the more antagonistic vulgar people are. So we had better remain silent. I recall how once when visiting a church after an absence of twenty years I inquired of an elder, concerning a certain major who used to become drunk and beat his wife. The elder blushing replied that he had been the offender. There was no use explaining in that case.

We admit contradictions and wickedness in the diplomatic and colonial policy of England, but we believe there are some Englishmen who have been working for the realization of the Christian ideal. During the establishment of the new order in East Asia, the authorities have been making many claims upon the immigrants from Japan. This illustrates that evangelism, no less than military action, is important. We Christians should devote ourselves to evangelistic work and the establishment of a powerful church. (5-2-40)

Complete change needed in the Idea of Life

The new economic morality is intended to limit personal profit that that of the state may be increased. For instance, the farmers of Gunma prefecture have been reportedly ordered by the government to limit rice consumption to 15 quarts per month per person although two or three times that amount is necessary to life. This is probably an emergency measure rather than an educational scheme for inculcating economic morals. While previously only soldiers have sacrificed themselves, awakened politicians are now seeking to reform this defect, but the task is difficult, for loyalty in industry is not as easily defined as the duties of a soldier.

A policeman who sought to reprimand workers who were drinking was answered, "We have always led a hard life at the bottom of society, envying the luxuries of the upper classes. We now have the opportunity to enjoy ourselves, a chance which we probably won't have again. What will you do

with men like us who must return to our hard life again tomorrow?" Man can be ruled by law or institutions, but it is difficult to do so by appealing to his moral consciousness or education. Education is particularly fruitless along this line, for the teachers of morals have had very little experience in the business world.

If the organization of society is to continue according to the profit motive, men's characters must be disciplined. Their idea of life must be changed. The true attitude towards life, business and family must be made clear. The basis for the new economic morality should be mutual sacrifice at all times. The war the soldier wages is transitory, but man's conflict with self-interest is eternal.

DIGEST OF ARTICLES FROM "KIRISUTOKYO SHUHO"*

Translated by F. H. B. WOODD

Yasukuni Shrine and the Memorial of War Dead

The fact that the men who give their lives for their country are enshrined in the Yasukuni shrine and permanently remembered there, is a unique *national* institution peculiar to this country, and one which we must always be careful not to think of in any way as a substitute for *religion*. Among the heroes enshrined, and also among their bereaved families, there are bound to be both Buddhists and Christians. If these families have any religious zeal, they will each, according to their own way, wish to "remember" their war dead in a religious manner, and comfort their spirits. As Christians we are indeed thankful for this national institution whereby the war dead are enshrined; and further, "we are moved to grateful tears by the immensity of the grace displayed by his Majesty the Emperor in his visits of personal veneration at the shrine"; but also in addition, it behooves us as Christians to make some Christian memorial of the return of our dead to heaven and there should be some performance of religious rites for the return of the glorious dead to the bosom of the Heavenly Father.

The teaching that it is wrong to pray for the dead, and similar reformation thoughts, should be discarded as inapplicable to Nippon in the Showa era. It is a clear necessity to "remember" in a religious way the spirits of the war dead, whatever their creed, with unfeigned and undying zeal. This is surely the right and natural duty especially of us Christians who believe in eternal life.

The writer has often felt a keen desire to get in touch with the many mourners who come to Tokyo to visit the Yasukuni Shrine—especially the Christians—and say some word of Christian comfort to them. If mourners

* Organ of the Seiko Kai (Episcopal Church in Japan).

during their stay in Tokyo could be welcomed and spend an evening of prayer with others of their own faith, the emotion that they have felt in having given those they love for their country would be given a religious tone (lit: "lining") and would surely be of no small value to them in their Christian life. (5-3-40)

Establishment of a National Church

On February 8th at Yagi Church in Kyoto Diocese a large meeting of representatives from many parts of the country was held in connection with the Church's celebration of the 26th centenary of the empire. To give permanent expression to the deep feelings of us all on this auspicious occasion, the following declaration was passed:

1. Being convinced that evangelism is the one way of serving God and our fatherland, the whole Church and all its members with one heart and mind should put forth every effort for the furthering of evangelism.

2. In response to the expectations of our people and the nation, it is resolved to further with all speed self-support and financial independence in the administration and maintenance of the Church.

3. It is resolved to examine the question of the use and adaptation of the national customs and manners in connection with Church practices and institutions, so as to display the characteristics of a truly National Church.

The three points of this declaration, namely; evangelism, patriotic self-government and self-support, and the establishment of a truly National Church, have all been advocated from early times but require special notice now that they have been impressed on the church as a whole once more by being chosen as the objectives of our centenary movement.

The point the writer would especially like to see receive attention is the question of a National Church; for whereas evangelism and self-support will have schemes worked out in each diocese and church, no very concrete schemes are being thought out for making a truly National Church.

That the establishment of a truly National Church has been from the first the pride of the Seikokwai (Episcopal Church of Japan) needs no further repetition here. That it has the same theological foundations as the Church of England, which it calls its Mother Church, and from which it has learnt its traditions; that this Church of England is a church which resolutely carried out the Reformation; and that this Reformation largely consisted in the establishment of a National Church are facts with which all are sufficiently familiar.

But somehow this fact of "the Reformation" has been slurred over and the "Church" is treated not as the product of a national reform but in the same sense as the Roman Catholic Church; and in all matters "This is the

Church's tradition" is the catchword by which things have come to be settled. This is one of the weaknesses of our Church; this is where the Church is misinterpreting its history. From the beginning it has been the essence of the Seikokwai that it has been a Japanese Church, similar to the English Church which carried out the Reformation. This needs clearly stating. But in order to make this principle more concrete, it is useless to stay as we are. Perhaps one of the most urgent measures is to set up an organ for the study of the theological foundations of "History" and "Nationality." Possibly the establishment of a chair or professorship could be thought out. And at the same time it is very desirable that a study of our services and the principle ceremonies of birth, coming of age, marriage and death in our country should be made from a theological standpoint.

The writer hopes very much that the centenary movement will be concerned not only with evangelism and self-support but will make a real sacrifice of money and thought as its contribution to a more theological conception of "Nationality" and "History." (3-15-40)

Brother to Brother

Brother, the Lord has made us His,
Bridging all gulfs through common birth:
Why set our selfish boundaries
Fencing from each our common worth?

Each of us has the sun and air;
All of us live and love and grope!
Each needs the other's love and care;
All have to spare some love and hope!

Brother! Our God still makes us one:
"Not one should perish"—still his plan!
Lay we aside our sword and gun,
Brother to Brother and man to man!

—Sneed Ogburn.

Book Reviews

Compiled by C. K. SANBURY

THE TWO MORALITIES: OUR DUTY TO GOD AND TO SOCIETY. By A. D. Lindsay. Eyre and Spottiswode. 3s.

The Archbishop of York, among his many enterprises, has inaugurated a series of "Lent books," which are meant "to help Christians to be at one and the same time stronger in faith and more thorough in thought." As in private duty bound he has turned to the Master of Balliol for the first volume, and what the Master has written deserves to be acclaimed as a little classic. Dr. Lindsay has, as the archbishop claims, "tackled the job at its most sensitive spot." How can we live the good life in a bad world or be Christians in a sub-Christian social order? This to-day is becoming the problem on which all the lines of Christian thought converge. The problem is haunting this generation, and the outbreak of war has made it the more acute, so that to many it is almost torture. Pacifism is but the extreme form of it. Can we—as some Christians maintain—"apply" the absolutes of Christ's teaching to the relativities of human politics? If not, are the relativities enough?; if we say they are, do we not betray our standards? Is there, in fact, a distinctively Christian ethic side by side with the ethic of "what is done"—the accepted code of decent society—and, if so, how are the two related? It raises the whole question of compromise which has never yet been discussed adequately by a Christian writer in terms of modern life. Perhaps, however, that is a false description. For the will of God can never be done at all, under the conditions of earthly life, if we shrink from relative decisions—there can be no other decisions in human politics; yet in them all the regulative standard is the demand for absolute perfection—to be perfect as our Father is perfect—which in fact cannot ever be attained. It is in the nature of the Christian life that it has its being in creative tension. The Word must be everlastingly "made flesh"; and the "flesh" has its own laws and limitations which must be observed by the realistic Christian. Thus there are, says the Master, two moralities. There is that of "my station and its duties" which is more or less defined for us. We know at least what its obligations are and can either accept them or refuse. It means, in effect, doing unto others as we have a right to expect they will do to us. It is necessarily codified in rules, and the keeping of rules—with sanctions behind them—is essential to it. It is social law. But

there is another: that of the Gospel, which he calls the morality of grace or challenge, and this is not a matter of rules at all. It is the demand of pure love, freely given, not grudgingly nor of necessity, and regardless of what others do unto us. The law of Christ is not law in our sense; it is not a Christian form of legislation. The absolutes of the Sermon on the Mount are not commands to perform specified acts—they are revelations of a new spirit, which overleaps the morality of law, rights and obligations, claims and counter-claims. The Christian “way” is the impact of that spirit in imaginative spontaneous experiment on the raw material given to us by life in the actual circumstances in which we are. There is no such thing as a “Christian social order”; the further we get, the further there is to go.

Dr. Lindsay has a genius for discussing the deepest issues of Christian thought and life in terms of common workaday experience. This book is, as we have said, a little masterpiece. It can be read through in a couple of hours, but the wise reader will take it in small portions, meditating and inwardly digesting it. (*Reprinted from the “Guardian”*)

THE JAPAN CHRISTIAN YEAR BOOK, 1940 edition. Edited by Charles W. Iglehart. Kyo Bun Kwan. ¥3.00.

The Year Book having been published two or three weeks earlier than usual, it is possible to include a short review in this number of the Quarterly instead of having to leave it over till the October issue.

The book begins with three general surveys, one introductory, one on the religious and one on the economic life of Japan during the year under review. Dr. Iglehart with his accustomed skill presents us with an informative and illuminative account of the general life of Japan and her political relations. Two points are worth emphasising for the benefit of readers overseas. “Amid the confusion and strife of the present conflict there is unquestionably emerging among the people of Japan at large the vision of a new Asia. . . . In this vision the Japanese people see their national role as one of leadership, both in sacrifice and power.” Again, Christians “have accepted the natural objectives, given them the best possible interpretation, fitted them into their Christian thinking and ideals to the utmost of their ability, and without serious questioning have followed them conscientiously and loyally.”

Dr. Holtom points out how the ideal of “a new order in East Asia” has dominated every aspect of life, religions included. His essay gives valuable information about the Religious Bodies Law and also provides an illuminating discussion of the relations of Christianity and Shinto. Mr. Roy Smith makes clear that “Japan’s enemies cannot hope for a victory through an economic collapse in this country.”

Seven chapters follow on "Current Problems in the Christian Movement." Dr. Kagawa writes hopefully. "One of the greatest discoveries of the China Incident has been the marvellous humanitarian services of the missionaries." He describes the progress of the (Roman) Catholic Church as 'nothing short of amazing.' "The more England and America increase pressure against Japan (if they do) the more we shall see of instances of desertion from the Protestant churches in favour of the Catholic Church." Incidentally, the monastery recently opened at Oyama belongs to the Sei Ko Kwai, which claims to be part of the Catholic Church, though not of the Roman branch thereof. (p. 66)

Mr. Woodard provides a valuable survey of the relations between missions and churches in the main Christian bodies in Japan. Dr. Hoekje discusses another problem which presses on the missionary movement to-day—the relation of Christian schools and the Church. Mr. Bott deals with Christian social work, and interesting articles follow on rural work, newspaper and correspondence evangelism, and missions in Manchukuo.

The volume includes the customary surveys of the "Christian World in 1939," reports of thirty-two societies, leagues and unions, missionary obituaries and the usual tables of statistics and directories. Two valuable additions to these sections are the text in English with annotations of "The Religious Bodies Law" and a table giving the names of places on the Asiatic Continent both in the Chinese form generally followed in the West and in the Japanese equivalent.

A volume as useful for the missionary and the home supporter of missions in this land as ever.

—C. Kenneth Sansbury.

SUYE-MURA: A JAPANESE VILLAGE. By John F. Imbree. University of Chicago Press. October 1939. 354 pages. \$3.00.

This first comprehensive social study of a Japanese village was written by a scholar trained in methods of social research, who spent a year in a small Kyushu village with his Japanese-speaking wife, studying at first hand the life and customs of the villagers. It was made under the direction of Professor A. R. Radcliffe-Brown of the Social Science Division of the University of Chicago, one of the first anthropologists to undertake at first hand the gathering of materials concerning primitive races. Only within the last fifteen years has this method of study been extended to literate peoples, and only in this study to eastern Asia. It is now recognized that systematic observations of social life are as essential to social anthropology as laboratory work to the natural sciences.

The present volume lucidly analyses and reports the social structure, that

is, "the network of direct and indirect social relations linking together individual human beings," of a rice-growing, silk-industry village. This study completed, the author concludes with brief comments upon the changes which have taken place since the Meiji Restoration: an increase in unity at the expense of hamlet isolation; an expansion of external loyalties; a multiplication of economic factors such as machines, improved communications, and an increased dependence upon the town for manufactured goods; the development of new social classes based on money and occupation; a response to western civilization in the form of government control of village minutiae; an improvement of agricultural efficiency through the work of government advisors, the use of paddy fields for a winter crop of wheat, and the adoption of secondary farming activities; an alteration in the external relations through new recreations, especially the movies, etc.

One of the book's outstanding characteristics is its plan of organization. Going briefly into the historical background of Japan, and particularly the rural problem, the author then proceeds immediately to an examination of the organization of this particular village, which was chosen out of twenty-one places considered, because it was relatively small, possessed no striking features to make it stand out, and was far from any military zone, and because he had good introductions to village officials. Having located the village and described the people, its relationship with nearby towns are identified with the aid of maps and pictures, drawn and taken by the author and his wife. Then follows a description of the organization of the *buraku* or hamlets, the way in which a new one is formed, the cooperative neighborhood groups, agricultural products, tools and machines, the seasons, village specialists (the carpenter, he thinks, was the first village specialist), unifying influences, population, immigration and emigration, and the changing range of the villagers' world.

Proceeding from the general to the particular, Mr. Embree next delimits the subject to the family and the household, describing at some length the importance of the family system and its perpetuation by marriage and adoption. "In Suze a farmer's house is much more than a mere shelter against the elements. Here the entire household lives together; here dwell the spirits of the ancestors in the Buddhist alcove (*butsudan*); and here, in some smoke-blackened corner of the kitchen, are the homely gods of good fortune, *Ebisusan* and *Daikokusan*. Here also are the household gods who look after the kitchen, the well, and the toilet, respectively. Houses possess an age and character which is lacking in more urban centers." Parties and banquets, and the songs and dances which have been transcribed and translated, are certainly not the least of the valuable materials of the book. In connection with this general field he describes the forms of cooperation such as rotating responsibility, civic cooperation, exchange labor, cooperative

credit clubs and exchange. The importance of this cooperation and interdependence are illustrated by the social classes and associations. For instance, marriage is almost always between persons of the same class; and "The most powerful local sanction against a *buraku* member who does wrong is to refuse him co-operation. This means that he receives no help at house-building or roof-fixing or transplanting. Neither can he belong to *kō*, and no one will help him bury his dead. For a successful farmer such aid is an absolute necessity, and in farming *buraku* there is seldom need to invoke such a sanction."

The life-history of an individual is probably the most readable chapter in the book. The process from birth to death is traced, education, adolescence and its problems, conscription, marriage and the 61st birthday being treated consecutively. The author offers an interesting theory in regard to this latter event with the unusual emphasis on sex in the customs and songs of the villagers. He says that whereas the young and middle-aged are relatively quiet about such matters, an *obāsan* need not repress her thoughts; and as she is as often as not a person with a thwarted sex-life, she finds compensation in ribald songs and dances.

The longest chapter is on the ambiguous subject of religion. Whereas the temple is a stronger influence in the life of the people than the shrine, Shinto is gaining influence through its nationalistic associations, while Buddhism is losing ground. Equally important in the daily lives of the people are the popular gods, stone images and wayside offerings, healing priests, bewitchment, dog spirits, foxes and the three crises of life. While these general subjects have been treated before by such writers as Erskine, and the yearly festive calendar even more frequently, the chapter is new in that it relates to local religious expressions many of which have never been recorded before in any language.

Three impressions in conclusion. First, of the author's personal reactions we have hardly an inkling. There is scarcely a reference to the incidents which justify his acknowledgement "to the people of Suwayama who so cordially received two foreigners in their midst and with whom both my wife and I formed many a warm friendship." Secondly, one might well wish that the writer had drawn more conclusions from his material than he has. Perhaps an interpretation will come later. In any case, scientists in this field will rely upon the data he has recorded for years to come. Thirdly, Protestants will look in vain for references to their religion. This is not in the least surprising, for the number of hamlets in which Christian work is being done is but a fraction of the total number of hamlets in Japan.

Winburn T. Thomas.

(Abbreviated and adapted from the Japan Advertiser.)

RELIGIOUS LIFE OF THE JAPANESE PEOPLE.—Its Present Status and Historical Background. Masaharu Anezaki, Litt.D., LL.D. Written in 1936, revised 1983. 109 pp.

The title well describes this brochure, which is a reprint from Vol. 2 of the "Series on Japanese Life and Culture," published by the Society for International Cultural Relations. While the main emphasis is on the present situation, the method of treatment is always historical, showing the ebb and flow, the currents of thought and feeling, the stages of development which have been operative from earliest history up till to-day. The title is significant, for although Shinto, Buddhism, Christianity, etc., are discussed separately, the author sees them all as phases of religion, which can be traced back to the basic roots of human nature, and which in Japan has been shaped by the agricultural life of the people and by the physical peculiarities of the land in which they have lived from time immemorial. It is evident throughout the book that the author sees religion not as a separate compartment of life, but closely associated with and influenced by all other of its phases, economic, political, artistic, by international contacts, and so forth. A special characteristic of religion in Japan is found to be "tolerance." An excellent illustration of this is shown in the period when a synthesis permitted "the disposal of the earthly fortune to be placed in the hands of Shinto deities, the life beyond to be entrusted to Buddha, the business of morality to be allotted to Confucianism," while a subtle naturalism of Taoism pervaded it all.

There are but six short chapters given to General Observations, Shinto, Chinese Culture (Confucianism and Taoism), Buddhism, Christianity and The Present Agitation. The author's simple style, his analytical mind, his fairmindedness, makes it interesting and easy reading throughout. With the hope that all the readers of this review will read it entirely, if they have not already done so, the reviewer will devote the remaining space to the last two topics, though these comprise but one-fourth of the text. However, they cover the field of most immediate interest to readers of this periodical. Further, it is a matter worthy of the careful attention and thought of Christian workers when one of Dr. Anezaki's recognized ability surveys their work, placing the stamp of approval here, passing a critical judgment or making a challenge there. Coming from one outside Christian ranks, such an estimate is of greater value, being void of all subjective interest.

In the preceding chapter the author states that the modern activity of Buddhism along educational and social welfare lines owes much of its stimulus to Christianity, though this is over-estimated by many superficial observers. Reverting to the period of the expulsion of Christianity at about the end of the 16th century, he gives as one reason for this not always re-

cognized "the conflict between the first of the Ten Commandments and the Shinto-Buddhist view of divinity," a difference not merely of theology but involving "many phases of social and family life, of art and poetic feeling, in short of the whole of culture."

Somewhat similarly does he view the modern situation wherein "the problem for Christianity in Japan is not simply a religious one, but is concerned with the whole cultural question." That is, the Orient has a much larger question to face than whether or not to accept a "definitely formulated creed as the sole way of salvation." In discussing the ebbs of receptivity of Christianity and the counter reactions, the author finds the period since the world war up to the present to be a period of reaction incomparably worse than that of the nineties. The cause for the present reaction is given as the "distrust towards the 'Christian' nations with their internecine massacres, and also their encroachment on Japan in many ways."

Christianity is credited with aiding western influences in promoting a higher idea of individual personality, and an advance in sex morality and matrimonial relationships. Today the western idea of personality is under attack, but the conflict between the old family solidarity and personal choice in the making of marriage still persists. However, there is again a looseness in sex relationships, due to changing social conditions,—largely industrialization,—but Christianity is not dealing with it as vigorously as in the past. Christians have been pioneers in nearly all branches of social work, and a great stimulus to others. However, as a rule their organizations have been too scattered or on too small a scale and are now being superseded largely by municipal and prefectural institutions. Likewise, Christian schools are found not as well equipped scientifically as government schools nor are they well enough serving a missionary purpose. The commercial departments receive greater emphasis than theological, in Roman Catholic as well as in Protestant institutions. However, similar observations are made regarding Buddhist schools, where the kindergartens conducted by wives of priests are said to be the most distinctive feature.

The few pages which discuss the present agitation will repay anyone for the reading. Here are revealed the current bewilderment and confusion, the clash between left extremists and right, the surging tide of nationalism, the reaction against materialism, of which the moving forces are something more than political and military, if not actually spiritual. As also to Shinto and to Buddhism, the challenge is laid down to Christian churches and leaders, "Are you equal to the task?"

C. P. Garman.

the founder and proprietor of the journal SHUFUNOTOMO 'The Housewives' Friend'. By M. Ishii. Kyo Bun Kwan. ¥2.00.

This is the story of a man and his achievement—a 'Ladies' Home Journal' with a circulation of over a million. When one realises that this achievement was not only for the man himself, but for the house-wives who have been helped to advance in the art of household management and in general culture, and through them society in general, one's interest in knowing about the man and his enterprise is greatly enhanced. Mr. Ishikawa's first success in the publishing world was the publication of two books—'A Household Plan which produces Good Savings' and 'One Thousand Recipes which make Economy Easy.' The income from these books gave a starting fund to Mr. Ishikawa for the 'Housewives' Friend,' withal determining the direction of his service to society through the magazine.

There have been ups and downs in the enterprise during these 23 years, but the general trend has been that of a straight line towards success. This was, of course, due to the character of the man who headed it. A story is told in this book from Mr. Ishikawa's middle-school days. In conversation with his classmates on how to prepare for an examination this future builder of a mighty work is said to have declared, 'Memorise the whole of the text-book from cover to cover.' This audacity and determination made him the exemplary self-made man that he is and brought success to his work.

The strong will-power possessed by him is shown, not only in his sticking to the work on which he had laid his hands, but more strikingly perhaps in the way he gave up plans which he found impracticable. He is not a devotee at the shrine of 'The Saviour of Faces,' as so many otherwise gifted men find themselves to be, much to their woe. Thus, after the great earthquake and fire of 1923 when he himself was a sufferer from the disaster he volunteered to help Mr. Iichiro Tokutomi with rebuilding his paper 'Kokumin.' But when he found that his ideals could not be realised in the way a newspaper in these days is managed he gave it up within half a year. Again, when he hit upon the idea of making his magazine a semi-monthly publication instead of a monthly, thus breaking all the traditions of the publishing world, he met much opposition. He gave that up after three months, disregarding whatever criticisms might be hurled against him.

He is ever generous in giving to worthy enterprises both religious and charitable, but he has never courted help from others for himself. He is the originator of many new ideas in the publishing world, and it is said that many related enterprises owe their success to their cooperating with him.

Mr. Ishikawa received baptism from the late Dr. Danjo Ebina in 1907. This fact explains much of what is extraordinary in him and his work. That he has had this author for his biography and this publisher for the book adds

another item to his already overflowing good fortune. But it is at least a slight token which the Christian world can give in gratitude to a man who has given so much out of himself and his pocket for the Christian enterprises of this country.

M. S. Murao.

ESTABLISHMENT OF THE NEW EAST ASIA AND CHRISTIANITY.

(*Towa Shin Chitsujo no Kensetsu to Kirisutokyo*). By H. Yashiro.

Privately printed.

Strangely enough this book came out on the day of the Saito incident and is an answer to it. Mr. Saito, voicing the thoughts of a large portion of the country, asked in Parliament what gains were to be seen in China to compensate for the many lives that had been sacrificed.

At the beginning of the Sino-Japanese war Prince Konoe stated the ideal that an understanding with China must be brought about without the taking of a *sen* of money or an inch of territory. This ideal is ahead of the times and also, as the Prince claims, has its roots in the old Japanese morality.

The Rev. H. Yashiro of St. Michael's Church, Kobe, in his new book links this ideal on to Christianity and proclaims that to win China the Japanese must lay down their lives for her and Christianity gives the power to do this. Japanese Christians, reading this, will no longer feel themselves lagging behind in things patriotic, but will find themselves in the vanguard with Prince Konoe. This is of psychological importance to the Church, and leaders of the Church will do well to encourage the practical expression and application of Christianity in Manchuria. It will vitalize the Church.

The book is popularly written and should be read by people of all ages from the fourth year middle school up and it is meant for Christians and non-Christians alike. It is full of quotations from and allusions to the Bible and while Christians will receive a new vision, non-Christians will get a very fair introduction to Christianity.

Two Urashima Taros, returning to Japan, are anxious lest they should find her old-fashioned, without cars and other conveniences, but instead they find that they themselves are old-fashioned, for modern Japan, they find, is fighting a war in which the aim is not to take one *sen* of money nor one inch of land. This slogan known as the Konoe Seimei was graciously endorsed by His Majesty the Emperor in a speech he made in 1938.

The Religious Bill betokens the recognition and protection of the Government. . . . Pacifism is preached only by a small number of Christians and does not represent the whole body. On the other hand, Christianity does not justify war as some Japanese "interi" writers are at pains to prove. Man exists to carry out the will of God both in times of peace and of war.

There is a problem of peace as well as a problem of war and it is an issue no less serious.

What is war? First between individuals; Cain kills Abel. This is a sin. Then between two families, when an individual no longer kills anyone in his own family. Then between clans, when war between small families disappears. Then nations, when clan-warfare ceases. And so on to blocs of nations till finally the earth becomes one. This generation is in the transition stage to the formation of blocs.

Soldiers returning from the front feel no sense of guilt for having fought well and killed many of the enemy, but only when they have killed prisoners individually, sinking to the Cain and Abel level, wherein lies sin.

Secondly, Christians can respond to Government recognition in their attitude to the work of reconciliation with China. The author describes the plight of the homeless Chinese in detail, ignorant as the masses are of political policies and only knowing that it is the Japanese who have brought them this distress. How are the Japanese to win their confidence? Only by living and dying for them as people like John Christie, Dr. Hall, Hudson Taylor, General Gordon and others have done. Their work here is described in some detail. The Opium War was bad but individuals have done their best to make up for it. So can the Japanese. One is reminded of the saying, "Peace hath her victories no less renowned than war." Christ is the supreme example of those who have given their lives. "Greater love hath no man than this. . . ."

Two Japanese Christians are living this out in their lives, Shimizu Yasuzo in North China and Uchiyama Kanzo in Central China, and last May Imazumi Tadaatsu offered for Manchuria and went.

Thirdly, Christians can respond by their attitude to things at home in Japan. More unitedness is needed. According to Klauserwitz war is not fought on the battlefield only but in all the circumstances previous to it and surrounding it, so those at home have their part. When it rains the umbrella man rejoices and the "zōriya" grumbles. So did the labourers in the vineyard when they got their pay. If we have enough to eat, and we have, our eye should not be evil because the war has been good to some. "Man doth not live by bread alone." St. Paul, who met with so many adversities, was none the less certain that he could "do all things through Christ which strengtheneth" him.

All men desire eternal life and are not content until they cry, "Abba, Father" to the Source of Life Itself. One graveyard in Manchuria struck the author as "a place where the living sleep" (*ikita mono no nemureru tokoro*). Do cemeteries in Japan give the same feeling? Christian funerals and graves must express real conviction in the Resurrection.

Japanese people should think more deeply for the bereaved. The best

place at a deathbed should be given to those who are dearest and not to strangers; money spent on flowers might well be used for providing necessities for the bereaved family; funerals should not be so formal and grand as to make the bereaved feel that they will never see their dead again; distinction should be made according to circumstances when widows are given training to enable them to make a living.

The Christian can say, "O Death, where is thy sting? Where, grave, thy victory?" It is Christ who by His Resurrection gives us the victory, and nothing "Can separate us from the love of Christ."

Japan is a family. If she were a Christian family, to what perfection might she not attain? So ends he book.

It is palatable because the author would have gone to fight at the call of his country. It is moving because he describes in detail some incidents in the lives of the missionaries both foreign and Japanese who have lived and died for China. It is bold because it fearlessly proclaims the Cross, Resurrection and Teaching of Christ.

Leonora E. Lea.

A GREEK-JAPANESE LEXICON TO THE NEW TESTAMENT. By Motoichiro Ohgimi. Introduction (English and Japanese) by Dr. H. V. E. Stegeman. Pages 456. Price ¥10. Published by the family of the author through the Kyo Bun Kwan.

This reviewer joins Dr. Stegeman in rejoicing that at last we are to have a real New Testament Greek lexicon in Japanese. And this includes hearty thanks to Mr. and Mrs. Inazawa for their very painstaking work in getting the manuscript ready and seeing it through the press. For the author was 95 years old last January! Certainly there must be included somewhere a biography of this remarkable man. How fine that his two sons who are business or professional men, and his daughter, are willing to bear the expense of publishing the results of this veteran's half century of scholarly work!

It takes only a few minutes to find out that this book really represents scholarship. The few introductory pages showing the outward features of the Greek language show at once that the author knows the fine points as well as the great points of this the greatest of all ancient, if not of all languages. But the book is not loaded down with scholarly luggage, it is a handbook, though apparently a very complete one. In reviewing several pages at random in different parts of the book, it was found that every New Testament word is there, just as in Thayer's Lexicon. And all the principle parts of verbs are given. If found in the New Testament, all the shades of meaning, and the principle references in the New Testament. This is a real achievement in so convenient a volume.

Those who have spent hours trying to help Japanese students grasp the grammatical principles and distinctions by which the Greek Language makes clear to men in all lands and all ages the ageless truths of the New Testament will welcome with a thrill a book that shows these things clearly in the Japanese language. Such things as the aorist and imperfect tenses, when translated into Japanese, come out with a clearness that delights one.

The price of ten *yen* may seem high, but on second thought, how could one expect such a book for any less, especially when the price of similar books in other languages is recalled. This reviewer sincerely hopes that this limited edition (200 copies) will soon be exhausted and another edition called for. There are at least two thousand Japanese preachers that ought to have this book, not to mention other workers and laymen.

It is a pleasure to welcome and recommend this book.

G. W. Bouldin.

FOR THE HEALING OF THE NATIONS. By Henry P. Van Dusen. Charles Scribner's Sons: New York. Price, \$1.

Everyone interested in the ongoing Christian cause, to say nothing of the well-being of humanity generally, should read Professor Henry P. Van Dusen's "For the Healing of the Nations." This book is the outgrowth of an eight months' round-the-world journey. Invited to be a representative of the American churches at the Madras missionary conference, and never having seen an American mission abroad, this Union Theological Seminary teacher determined to prepare himself as fully as possible. Accordingly, with Mrs. Van Dusen, he made a journey that touched nearly a "hundred centers scattered from Fiji to Malta, from Korea to Palestine in remote fastnesses of little-known islands of the Pacific and in the great metropolitan centers of Tokyo, Shanghai, Calcutta, and Cairo."

Dr. Van Dusen began his observations in a mood of mingled "belief, uncertainty, and doubt" regarding the missionary program as a whole. To a degree he shared the average layman's misgivings regarding the churches' overseas enterprise: that it may be operating in lands in which perhaps other faiths are better adapted to serve; that its social service effort may be simply a wedge for proselytism; that its results may be meager as compared with its investments; that it has won few outstanding personalities; that its personnel is too often composed of persons of mediocre ability; that its influence on the life of entire nations and peoples has been negligible.

The first section of the book presents specific, concrete observations regarding Christian service in many definite communities. These facts have been verified by various well-known scholars and authorities. The second part of the volume is devoted to an interpretation of these data in the light

of the author's initial apprehensions. In each case the missionary enterprise in its main assumptions, goals, and procedures is magnificently justified. Dr. Van Dusen says in conclusion, "With all its divisions, its inadequacies, its apostasies, it is today the greatest power for the uplifting of the life of humanity in its every aspect and for the building of a fairer world which this planet has ever seen."

The author writes in a readable, interesting, straightforward fashion. Scholarly method is combined with a vital Christian faith. He has placed evangelical Protestantism greatly in his debt by the service that he here renders. That it is a service, and not a profit-making project, is evidenced by the fact that the book sells for one dollar.

(Reprinted from Zion's Herald, April 17, 1940.)

SHUKYO-DANTAI-HO MEIKAI (The Religious Bodies Law clarified)—

by Y. Takanashi, Kyo Bun Kwan publishers, ¥1.00, postage 9 sen.

Here is a little book put out in Japanese by the Kyobunkwan to make clear to ordinary readers the provisions of the new Religious bodies law and all regulations pertaining thereto. There are so many ramifications of the law in its relation to denominations, smaller groups not fully recognized as denominations, and independent churches that it was thought good by the Christian Literature Society to put out such a book containing (1) the Law itself and all the interpretative regulations and orders issues connected therewith; (2) full explanation thereof; and (3) other laws and regulations having a bearing on the new law, provisions of the civil law, etc. Here is a good handbook for missionaries to have close at hand.

—T. T. B.

The Missionary Mind

ANENT MISSIONARY PREACHING

Catholic Church, Otsu, Shiga Ken, March, 16, 1940.

To the Editor,—

The missionary vocation, if I mistake not, is simply to preach Christ, in season and out, and it would seem to me that to preach Christ in the language of those to whom he is sent is the ideal of every missionary. The missionary may be legitimately preoccupied with ever so many activities, but none of them, nor the totality of them, can take the place of preaching. St. Paul, the great missionary, has made this clear in one of his Epistles, wherein he declares that Christ appointed him not to devote himself to works of mercy, nor even to the most gratifying of all missionary endeavors, namely, the baptism of souls, but to the active ministry of the Word.

Anent preaching in English, while there is doubtless something to be said for it, I personally hesitate to encourage it, except in the case of new missionary arrivals, who either must preach in English or not at all during their first years of language study, or again, in the case of individuals who have despaired of ever acquiring the necessary facility. True, the preacher in English may be able to draw a goodly crowd, but my experience leads me to believe that the vast majority, if not every last one of such an audience, is more intent upon the vehicle of expression than the message of the Gospel. If they were genuine seekers after truth rather than students of English, it seems to me that they would approach one of their own nationality to discuss matters with him in a common idiom. Still I would not go so far as to say that English preaching is altogether unproductive of results. Whatever the motives may be, the English sermon undoubtedly attracts a type of person whom we could not otherwise reach. I doubt, however, that the response is so tremendous that it could not be handled by missionaries who are still in the primer stage of the language, or by individuals who dare not promise themselves the thrill of preaching Christ in a strange tongue.

You mention that the evangelistic function of the church in Japan has been taken over to such an extent by the national clergy, that the foreign missionary has fewer and fewer opportunities of preaching. This is hardly the case with the Catholic missionary, who has ample opportunity to preach the Word of God in any diocese of the country. This may be ascribed, in part, to the fewness of our native clergy, but even if they were twice as numerous as they are at present, the Catholic ideal would never tolerate a condition of things in which the missionary could not exercise his heaven-given

faculty of preaching. In some of our parishes we have a Japanese pastor and a foreign assistant, or vice versa, but in neither case is the ministry of the Word confided solely to our Japanese confreres.

This brings me to another consideration, namely, that while the foreign missionary must yield to the Japanese clergy in point of language, he need make no concessions as far as his understanding of the true, inner meaning of Christianity is concerned. The foreign missionary, unlike most of his Japanese confreres, imbibed the truths of the Gospel with his mother's milk. The product of a highly Christian environment, he has a comprehension and a consciousness of Christianity to which lamentably few Japanese can lay claim. Furthermore, he has the truly supernatural gift of the missionary vocation, a spark of that Pentecostal flame that made twelve ignoramuses of Judea the marvel of all time. The foreign missionary, therefore, is heir to a whole world of inner experiences, to which the average first generation Japanese Christian is a total stranger. No one but the missionary can communicate to others this fruit of the grace of God working in a truly Christian heart. Until such time as the Gospel seed takes deeper root, that is to say, until such time as the generality of Japanese Christians become heir not to a thorough understanding of the catechism, or even to a smattering of theology, but to the inner consciousness of the Gospel message, foreign missionaries, and preaching by foreign missionaries, will be needed in Japan.

The linguistic incompetence of the missionary is truly a cross that will always weigh heavily upon our beloved Japanese, but I feel sure that no missionary who dares to mount the pulpit would have the effrontery to deliver a discourse which is absolutely unintelligible to his hearers. He may be pretty bad, almost too horrible for words, but his sermon is certainly not such a masterpiece of jargon as not to contain a single intelligible paragraph. If it contain only one, that is enough: men have become saints by meditating upon less. A single sentence converted Francis Xavier, and the great Augustine. Again, I admit that this calls for patience on the part of our hearers, but has not patience, as Scripture says, a perfect work?

If the missionary writes out his sermon with an exacting teacher or secretary, and rehearses it to the complete satisfaction of the latter, his audience can not truthfully complain that they were able to understand nothing. The missionary has every reason to congratulate himself on having done at least "half-well."

If the missionary read his discourse, he has the advantage of being able to extemporize as the occasion demands, and can also avail himself of oratorical pyrotechnics to the great interest (and sometimes wonderment) of his audience, but in my experience the memorized sermon has a greater appeal.

No feat of oratory is so effective as looking one's hearer straight in the eye."

I have read sermons and delivered sermons by rote for the last six years Sunday after Sunday, ever since my first "effort" hazarded after six months of language study but if I were consulted by a beginner I would hesitate to recommend either type of presentation. I would rather suggest an adaptation of the two, namely the delivery of a wholly or partially memorized discourse with the real or faked use of notes in Rome!! In case one did not have sufficient time to wholly memorize his discourse, or on occasion did not wish to do so, or did so only to suffer a lapse of memory, his notes, always in full view of the audience would prove a timely life-saver, and no one would ever know the near-tragedy that threatened their preacher.

I often wonder how much more we might accomplish, if we were working not as so many separate wheels but as so many cogs in the same wheel, not as so many random individuals but as a single, indivisibly knit unit, not on a hundred isolated fronts cut across by so many antipathies and even prejudices, but on a single front against which the Japanese people could not level the charges they direct against us today. How terribly disunited the Christian front in this country really is. We are all preaching Christ, Who said "there shall be one fold and one shepherd" but none of us agree in our presentation or interpretation of His message. What a scene of confusion this must be for the genuine seeker after truth! Personally, I believe that the conversion of Japan to Christianity is an utter impossibility so long as we insist on maintaining our present divided front. Is there any one of your friends anywhere in Japan who is doing anything towards reunion? And if not, is there not something that we could do to start the ball a rolling? Or is it only a dream?—so many have tried it, and failed!

Sincerely,

Everett F. Briggs.

ON EXPRESSING MISSIONARY SENTIMENT

To the Editor:—

The publication in the Christian Century of the correspondence centering about the National Christian Council's nine point objectives for cooperation in the National Spiritual Mobilization has created such a situation that I am glad to accept the suggestion to write a word regarding my reactions to it.

The missionaries have been placed in an awkward position by the use of the Christian Century columns in securing publicity for a letter which the executive committee of the Fellowship of Christian Missionaries in Japan had no authority to write. The Fellowship will doubtless take the proper

action in its July meeting, but it would have been better if no public repudiation of the executive's action were required.

At the same time, we missionaries can't help feeling we were put in a bad position by the so-called Nine-point program of the National Christian Council. Mission delegates sit with the N.C.C. in annual conference and there are missionary members of the executive committee; but by common consent they take no part in the discussion of matters of national policy, either in the Council or in the executive, and naturally do not vote on such business. Furthermore, the actions of the Council are binding on no organization but itself. No denomination or mission is committed by its decisions, and hence no missionaries are committed. This being the case, no problem should exist at all, but to the ill-informed (whether Japanese or foreign, official or lay) presence in the Council as delegates and membership on its committees seems to bind the missionaries. Missionaries are naturally anxious to put Japan in as favorable a light as the facts permit, but because of the publicity given the "notorious Nine-point program" their friendly services may fall under the suspicion of insincerity. It is as if we were "at your service" when occasion calls. This creates our problem.

How can the missionary wisely indicate his lack of responsibility for carrying out such endeavors as the Nine-point program, and, if he deems it wise, his complete dissociation from them? The following actions suggest themselves:—

- (1) A clear statement in the Japan Christian Quarterly of the missionaries' non-participation and votes on matters of Japanese national policy, the non-binding character of such votes, and hence the lack of necessity to make individual or group statements, would help to make the position of missionaries clear to those who give the matter thought.

- (2) Missionaries as individuals or as groups might express to the Council regret over the action and unwillingness to cooperate. But no one ought to expect such expressions to be published.

- (3) Delegates to the next annual meeting might be instructed to protest the action. This is constitutional but a wholly unwise procedure.

- (4) The best solution of all is to continue to support the National Christian Council for its really valuable contribution to the joint cause we all represent, but to withdraw from the body as missions. Any missionaries that are deemed essential can be made delegates of the Japanese denominations or coopted by the Council itself. Such action, taken at this time, might cause some misunderstanding, but if done in Christian charity would be a real help to the Japanese churches in the eyes of the government and would indicate clearly the missionaries' freedom from responsibility for car-

rying out such programs or objectives as are embodied in the Nine-point plan.

Of one thing we may be absolutely certain: any public protests on the part of the missionaries or even the continued open discussion of the subject will create or accentuate the very situation we desire most earnestly to avoid. Thus we would defeat our purpose.

Sincerely yours,

William Woodard.

June 21, 1940.

News Items

Compiled by M. D. FARNUM

(Numbers in brackets refer to issues of the "Christian News";
"J.A." indicates "The Japan Advertiser".)

YOKOHAMA SEAMEN'S CLUB REPORTS ACTIVE YEAR. Despite the decline in shipping, at the annual general meeting of the Yokohama Seamen's Club held last March considerable activity for seamen was reported as follows: 143 visits were made to ships at buoys while 315 visits were made to ships at wharves; calls made to sick seamen in hospitals totalled 108; there were 107 athletic events participated in by 2,134 sailors; 49 religious services were held attended by 464 seamen, not including the 59 celebrations of Holy Communion in which 84 men from ships took part. (J.A.)

FIFTH JAPANESE RAISED TO EPISCOPATE. Last March Dr. Sadajiro Yanagihara, rector of St. John's Church, Osaka, was elected bishop-suffragan of the diocese of Osaka of the Episcopal Church in Japan. Consecration of the newly-elected bishop took place on June 29th. Bishop Yanagihara is a graduate of the Kyoto Imperial University and of the Episcopal Theological Seminary of Cambridge, Massachusetts. The fifth Japanese to be raised to the Episcopate, Bishop Yanagihara has charge not only of the Diocese of Osaka including the whole city and its environs, but also supervises the missionary district of the church in Formosa.

PRAY TO SILKWORM GODS. Participating in an annual festival held throughout the country to celebrate the blessings of silk, on March 28 leaders of the Central Raw Silk Association together with priests, children, Government officials, and representatives of organizations engaged in the silk industry prayed to the silkworm gods, *Wakamusubi-no-kami* and *Ohgetsuhime-no-kami* at a function held in the Sanshi Kaikan, Tokyo. (J.A.)

TOGO SHRINE DEDICATED. At a ceremony held on May 28, dedication of the Togo Shrine took place. Built under the supervision of the shrines section of the Home Department at a cost of ¥600,000 the structure stands in memory of Fleet-Admiral Heihachiro Togo, naval hero of the Russo-Japanese War. The shrine was opened for public worship on May 29. (J.A.)

METHODIST STUDENT CENTER OPENED. Presided over by Captain Kyo-suke Mizuno of the foreign section of the Imperial Household Department,

dedicatory exercises were held on April 20 for the newly-opened residence and student center of the Wesley Foundation of Japan in Shinanomachi, Yotsuya Ward, Tokyo. An active program for students is being carried on under the direction of Dr. and Mrs. T. T. Brumbaugh, missionaries of the Methodist Church.

OFFICIAL STATEMENT MADE REGARDING MINIMUM SIZE OF RELIGIOUS BODIES TO BE RECOGNIZED AS "KYODAN". Replying to a committee from the N.C.C. which went to government officials to ask information in regard to the matter, officials stated that in order to secure recognition as a Kyodan (denomination), religious bodies must have a minimum of 50 churches and 5000 members. This will permit full recognition of only the Presbyterian, Methodist, Congregational, Episcopal, Baptist Churches and the two branches of the Holiness Church. (May N.C.C. Bulletin). *The Roman Catholic Church will of course also be given full recognition—Editor.)*

JAPAN KOREAN CHURCHES JOIN PRESBYTERIAN CHURCH. The Korean churches in Japan Proper have decided to become members of the Japan Presbyterian Church.

UNITED EVANGELISTIC CAMPAIGN. During the middle of last February, Dr. Kagawa held 34 evangelistic meetings in the Loo Choo Islands, where there was a total attendance of 15,000 with 668 decisions.—On April 2 a mass meeting was held at the Kyoritsu Hall in Kanda, Tokyo, with addresses by President Yasui of the Women's Christian College, Rev. Ashina (pastor of the Kofu Presbyterian Church) and Dr. Kagawa. 3000 attended this meeting.—From April 3 to 7, a united campaign was held in Yokohama. There were 12 meetings in the various churches with an attendance of 3000 and 2 large meetings addressed by Dr. Kagawa. 74 decision cards were signed.—Rev. Saburo Imai and Prof. Otani of Meiji University spoke at several meetings in Osaka, Kobe, and Kyoto. (N.C.C. May Bulletin)

POPULAR WOMAN'S MAGAZINE HAS CHRISTIAN MANAGER. "Shufu no Tomo" is a popular magazine for women with a circulation of nearly 1,500,000 copies a month, one of the largest in the world. The manager of this magazine is Mr. T. Ishikawa, a biography of whom has recently been written by M. Ishii, biographer of Dr. I. Nitobe and H. Nagao. This biography reveals that behind this influential magazine is a man who is an active Christian. In a review Bishop Abe quotes two statements of Mr. Ishikawa which show his earnest Christian character: "I could never have accomplished what I have in this magazine but for the help of God. I always feel that God is urging me forward and pointing out the way." "If the fellowship of the Church does not reach into the homes of the church people, it is a failure."

FORMER HEAD OF METHODIST LAYMEN'S LEAGUE DIES IN CENTRAL CHINA. Mr. Kinzo Wakao, former head of the Japan Methodist Laymen's League, died in Central China on May 7. With his family and three assistants, Mr. Wakao was practically the only Japanese in the Chinese city of Taiso. Having gone to China with the intention of devoting the rest of his life to building friendly relations between the two peoples, he was supporting himself and his assistants out of his own means. Adopting the method of seeking out and lending a friendly hand to people who were sick or in trouble, he had come to be known as "the father of Taiso." This work of Mr. Wakao and his family and assistants had become recognized as among the most successful of this type of enterprises in China.

AOYAMA THEOLOGICAL PROFESSORS GIVE SERIES OF LECTURES. Recently the faculty members of Aoyama Gakuin Theological School gave a series of lectures in which they dealt with the following subjects: The History of the Relation of Christianity to National Governments; Present Day Japanese Thought and Christian Theology; The Miraculous Continuation of the Living Church Down the Ages; Religious Education in the Home During the Present Situation; The Place of Christianity in the History of Japanese Thought; Patriotism and Christianity; Race and Christianity; How to Build the Foundation of Human Life; The Racial Crisis and the Leading of God; The New Testament and Love for the Country of One's Ancestors.

FRENCH CATHOLIC AUTHOR WELL READ IN JAPAN. The Catholic writer Paul Bourget is proving very popular with Japanese readers. His book on death, "Le Sens de la Mort" has gone through 36 editions of the Japanese translation. Another of his books, "Women and the World War" has been translated into Japanese and passed through 20 editions; and still a third book, "La Physiologie de l'Amour Moderne" which treats of reciprocal affection among the various members of the family, has been translated by a Japanese Catholic, Mr. Kimura, and is gaining a wide circle of readers. The news service from which this item is taken comments: "Through such books a great deal of Christian and Catholic thought seeps into the popular mind. Many persons who would scarcely touch a Catholic book read such books because of their literary fame and thus indirectly become acquainted with Catholic ideals. Some are led even further, finding their interest stimulated to learn more about the church and her tenets." (FIDES News Service)

"APOSTOLATE OF THE PRINTED WORD IN JAPAN." Under this heading the FIDES News Service reports the activity of the "Komyosha," a publishing house organized by German Franciscans in the Hokkaido 25 years ago. During the past years, it has published thirteen new books, the most notable one of which is the second volume of *Lives of the Saints*, a book of some 600 pages with about 100 illustrations. The frontispiece, painted in colour by

the Japanese artist Bunzuke Kurosawa represents the 42-year old martyr Lucy Fleites, Japanese wife of a Portuguese Christian. Within three months time, 500 copies of the edition of 2,000 were sold. Other books released during the year include five catechetical, three liturgical, two anecdotal, one historical work, and a religious drama. (FIDES News Service)

DENOMINATION CHANGES NAME. At the 17th Annual Meeting of the *Nippon Jiyu Mesojisuto Kyokai* (Japan Free Methodist Church) held recently in Osaka, it was decided to change the name of the denomination to "Nippon Seika Kirisuto Kyokai." (1235)

KOREAN STUDENTS IN TOKYO INCREASE. Whereas before the China Incident, there were about 6,000 Korean students in Tokyo, at the present time the number has increased to nearly 17,000. The Tokyo Korean YMCA has a dormitory which accommodates 41 students; in view of the larger number of young people in the capital, it plans the erection of a new dorm to hold 120, at a cost of ¥50,000. (1236)

W.C.T.U. TO ESTABLISH HOMES At its 49th Annual Meeting, the Japan WCTU decided to establish homes for working women in the principal cities of the Empire. The plan calls for a total of 126 homes to accommodate from 50 to 100 women each at a charge of ¥13 per month for room and board. The program is set up as a commemoration of the 2600th anniversary of the Empire's founding. (1241)

Personals

Compiled by DANIEL C. BUCHANAN

NEW ARRIVALS

- JACKEL. Rev. Theodor Jackel (OAM) arrived May 26 in Kobe from Tsingtao where he has been working under the Ost Asien Mission for one year as teacher in the Higher Boys School and as pastor for the German community. He will work in a similar capacity in Tokyo and Kobe.
- MEINHARDT. Miss Ruth Meinhardt (PE) who has been appointed to the staff of St. Luke's Hospital, Tokyo, as Supervising Nurse, arrived June 7.
- SMITH. Rev. and Mrs. Geoffrey G. Smith (UCC), recently appointed to Japan, are expected to arrive late in August or early in September. They will reside at 23 Kamitomizaka Cho, Koishikawa Ku, Tokyo, while engaging in language study.

ARRIVALS

- DURGIN. Mrs. R. L. Durgin (YMCA) and two children, Helen and Russell, returned from extended furlough in America on July 8th by Asama-Maru.
- GARROTT. Dr. and Mrs. W. Maxfield Garrott (SBC) and their daughter Betsy are expected to arrive on August 19, and will be located in Tokyo in connection with the Nippon Baptist Shingakko at 20 Denenchofu, 4-Chome, Omori Ku, Tokyo.
- HENTY. Miss A. M. Henty (CMS) arrived at Yokohama on February 15 after a short furlough in England. She has resumed work in Tokyo and is living at her former address in Yotsuya.
- HORNE. Miss A. C. J. Horne (CMS) arrived in Japan early in May after a short furlough in Canada. She will be stationed at Oita.
- HUTCHINSON. Canon and Mrs. A. C. Hutchinson (CMS) reached Nagasaki on their return from furlough on May 21. They are resuming their duties as secretary and financial secretary respectively of the C. M. S. Japan Mission and will reside as before in Fukuoka.
- LADE. Miss Helen R. Lade (PE) of St. Luke's Hospital, Tokyo, returned to Japan on March 20 from regular furlough in the United States.
- MCWILLIAMS. Rev. W. R. McWilliams (UCC) is expected to return to Shizuoka early in September. Mrs. McWilliams will remain with the two

children in Vancouver for the next year. Her address is 3176 31st Ave., West, Vancouver, B. C., Canada.

OLTMANS. Mrs Sarah Clarke Oltmans (PN) arrived in Yokohama by the "President Pierce" on April 9. She is now teaching in Joshi Gakuin and Meiji Gakuin, Tokyo.

POND. Miss Helen M. Pond (PE) of St. Luke's Hospital, Tokyo, returned to Japan on June 7 from regular furlough in the United States.

PRESTON. Miss E. D. Preston (CMS) who has been working for many years among the Japanese in London, is on a visit to Japan for at least a year. Her address is Care of Miss A. M. Henty 1 Minami Iga Machi, Yotsuya Ku, Tokyo.

ROSS. Rev. and Mrs. Howard Ross, formerly members of the Japan Mission of the American Baptist Foreign Missionary Society, arrived in Japan last March and are living in Kyoto where Mr. Ross is on the faculty of the Third Higher School. Their address is: San Ko Kansha, Yoshida Honcho, Kamikyo Ku, Kyoto.

SHAFFER. Dr. Luman J. Shafer, Secretary of the Board of Foreign Missions of the Reformed Church in America, is expected to arrive August 2 on the "Tatsuta Maru".

SMITH. Miss Irene W. Smith (JEB) returned from furlough late in June, and are living as formerly at Sunrise Home, Okuradani, Akashi Shi.

STONE. Rev. and Mrs. A. R. Stone (UCC) and family expect to return to Nagano about the middle of August in order to resume their rural work in North Shinshu.

TOPPING. Rev. and Mrs. Henry Topping (ABFMS Retired) returned from the United States on the "Asama Maru", May 18, and have taken up residence in their home at 475 Kami Kitazawa, Nichome, Setagaya Ku, Tokyo.

WALKER. Mr. and Mrs. F. B. Walker (SPG) of the English Mission School in Kobe arrived back from furlough on April 5.

DEPARTURES

ALLEN. Miss Annie W. Allen (UCC) left on regular furlough by the "Kongo Maru" July 16. Her address will be Box 202, Pictou, Nova Scotia, Canada.

BATES. Miss Eugenie L. Bates (UCC) leaves on furlough, sailing by the "Hikawa Maru" July 22. Her address will be Dauphin, Manitoba, Canada.

BEKMAN. Miss Priscilla M. Bekman (RCA) of Ferris Seminary is sailing on the "President Taft", July 23 for furlough.

BENNETT. Rev. H. J. Bennett (ABCFM) of Tottori will sail in July for a few months vacation in the United States.

- BOWMAN. Miss N. F. J. Bowman (MSCC) will leave for Canada for furlough on July 20. Her address will be Care of Church House, 604 Jarvis Street, Toronto 5, Ontario, Canada.
- BRANSTAD. Mr. Karl E. Branstad (PE) of St. Paul's University, Tokyo, left on July 16 for regular furlough in the United States.
- BUCHANAN. Miss Elizabeth O. Buchanan (PS) will sail on the "Asama Maru" August 14 from Kobe for a year's furlough in the United States.
- BUCHANAN. Rev. Percy W. Buchanan (PS) sailed June 3 on the "Asama Maru" from Kobe for a year's furlough in the United States.
- BUTLER. Miss B. Butler (JRM) sailed from Kobe May 20 on the "Kamo Maru" for furlough in Australia.
- BURNET. Miss M. A. Burnet (CJPM) left for regular furlough in the United States and Canada by the "Empress of Russia" on June 22.
- CALLBECK. Miss Louise A. Callbeck (UCC) will leave on regular furlough on July 22 sailing by the "Hikawa Maru." Her address will be Central Bedeque, P. E. I., Canada.
- CHAPPELL. Miss Constance Chappell (UCC) will leave on regular furlough on July 22 sailing by the "Hikawa Maru" for Vancouver.
- CHENEY. Miss Alice Cheney (MEFB) returned to her home in Minneapolis, Minnesota in February to be with her aged mother in illness. She is expected back in the early autumn.
- COLLINS. Mr. and Mrs. Arthur M. Collins (JEB) and two children, of Naganago City, left Kobe May 28 on the "Yasukuni Maru" for regular furlough in the U.S.A. Their address there will be Care of Mr. H. Nystrom, 315 Sycamore Street, Turlock, California. U.S.A.
- DARROW. Miss Flora Darrow (RCA) of Meiji Gakuin is spending the summer in the U.S.A. having sailed June 10 on the "Hie Maru."
- ELLIOTT. Dr. Mabel E. Elliott (PE) of St. Luke's Hospital, Tokyo, left Japan on May 4 for regular furlough in the U.S.A.
- FINLAY. Miss Alice Finlay (MEFB) of Kagoshima will leave on furlough by the Nitta Maru. July 31st. Coshocton, Ohio is her home address.
- FOWLER. Mr. J. E. Folwler (PE) and family, of St. Paul's University, Tokyo, left Japan for regular furlough in the U.S.A. on June 28.
- GARDENER. Miss F. E. Gardener (IND) sailed for England on furlough in the middle of April.
- HALSEY. Miss Lila S. Halsey (PN) sailed on regular furlough from Yokohama by the "Kiyosumi Maru" on June 25. Miss Halsey does not expect to return to Japan.
- HEMPSTEAD. Miss Ethel L. Hempstead (MP) will leave on furlough for the U.S.A. the third week in July. Her address there will be Solomon Avenue, Inwood, Long Island, New York.

HOCKIN. Miss Margaret Hockin (YWCA) has returned to her home in Canada.

HOROBIN. Miss H. M. Horobin (MSOC) will leave for Canada on furlough July 22 by the "Hikawa Maru." Her address there will be Care of Church House, 604 Jarvis Street, Toronto 5, Ontario, Canada.

ILSLEY. Miss Alice M. Ilesley (ERC), member of the Music Faculty of Miyagi College, Sendai, is returning to her home at Spirit Lake, Iowa, sailing on the "President Coolidge" early in July.

JOST. Miss Eleanor E. Jost (UCC) leaves for furlough in Canada by the "Kongo Maru" July 16. Her address there will be Care of Rev. R. M. Jost, Yarmouth, Nova Scotia, Canada.

KAUFMAN. Miss Emma R. Kaufman (YWCA) sailed on the "Nitta Maru" for a five months' visit to Canada and the U.S.A.

KEAGEY. Miss Margaret D. Keagey (UCC) left by the "Kamo Maru" for furlough in Toronto, Canada on May 21. Her address there is 22 Clerken Avenue, Toronto, Ontario, Canada.

KENDALL. Miss Dorothy Kendall (YWCA) has returned to her home in the U.S.A.

LINN. Rev. and Mrs. J. K. Linn (ULC) and daughter Marion sailed from Yokohama for furlough on the "Helan Maru," July 2. Their plan is to locate in Gettysburg, Pa., where Marion is to enter Gettysburg College. Their son, Kenneth, graduated from this college last year, and has just finished his first year in the Gettysburg Theological Seminary.

LLOYD. Miss M. Lloyd (JRM) sailed from Kobe May 21 per the "Kamo Maru" for furlough in Australia.

MILES. Miss Mary Miles (PN) sailed on furlough from Yokohama by the "Kiyosumi Maru" on June 25.

MILLS. Rev. E. O. Mills (SBC) who joined the Southern Baptist Mission in 1910, will sail in July on the "President Coolidge" for furlough. He will retire after a year of deputation work.

MORAN. Rev. and Mrs. S. F. Moran (ABCFM) of the Zenrinzen Social Settlement in Osaka has sailed for furlough in the U.S.A. Their address there will be Care of American Board, 14 Beacon Street, Boston, Mass.

MURRAY. Miss E. R. Murray (JRM) sailed on May 20 by the "Hikawa Maru" for furlough in Scotland, via Canada.

NAEFE. Miss Alma C. Naefe (ERC), member of the English Faculty of Miyagi College, Sendai, is returning to her home at 4942 Grace Street, Chicago, sailing on the "President Coolidge" in July.

NICHOLS. The Right Reverend and Mrs. S. H. Nichols (PE) together with their daughter Frances and son James will sail on July 13 by the "Kamakura Maru" for regular furlough in the U.S.A.

- OGLESBY. Mrs. J. M. Oglesby (PE) sailed on June 28 by the "Heian Maru" for regular furlough in the U.S.A.
- PETERS. Miss Augusta F. Peters (PE) of St. Luke's Hospital, Tokyo, left for regular furlough in the U.S.A. on April 13.
- PRICE. Rev. and Mrs. P. G. Price (UCC) sailed on the "Hie Maru" from Nagoya on June 8. Their home address will be 52 Churchill Avenue, Toronto, Ontario, Canada.
- ROBINSON. Miss Amy Robinson (PS) sailed on the "President Cleveland" June 11 from Kobe for a year's furlough in the U.S.A.
- REIFSNIDER. The Right Reverend and Mrs. C. S. Reifsnider (PE) left for the U.S.A. on furlough on May 18. They expect to return to Japan in January 1941.
- SCOTT. Dr. R. W. Scott (PE) and family of St. Paul's University, Tokyo, left for the U.S.A. on June 28.
- SHACKLOCK. Dr. Floyd Shacklock (MEFB) and four children sailed from Yokohama on the "Tatsuta Maru" on May 4 to be with Mrs. Shacklock in Southern California on extended health furlough. Their address is 168 South Kingsley Drive, Los Angeles, California.
- SHIVELY. Dr. and Mrs. B. F. Shively (UB) and son Donald, sailed on June 26 from Kobe on the "Tatsuta Maru" for furlough in the U.S.A. Their address there will be Care of Dr. S. G. Zeigler, 1410 U. B. Building, Dayton, Ohio.
- SIMONS. Miss Marion Simons (MEFB) of Nagasaki left on the "Kiyosumi Maru" June 25th for a summer holiday with her mother in Michigan.
- STARKEY. Miss Bertha Starkey (MEFB) sailed from Kobe in July for a summer vacation with relatives and friends in Ohio.
- STAVELEY. Miss J. A. Staveley (CMS) sail for furlough in England in the middle of April.
- STOWE. The Misses Grace and Mary Stowe (ABCFM) of Kobe College, sailed in April for furlough in the U.S.A. Their address there will be Care of Mrs. F. M. Johnson, 296 Edgewood Street, Hartford, Conn.
- STROTHARD. Miss Alice O. Strothard (UCC) will leave on regular furlough by the "Kongo Maru" on July 16. Her address will be Box 202 Pictou, Nova Scotia, Canada.
- SUTTIE. Miss E. Gwen Suttie (UCC) will leave Kofu on furlough, sailing by the "Empress of Asia" July 20. Her address will be Care of Mr. D. A. Suttie, 831 Howe Street, Vancouver, B.C., Canada.
- THOMAS. Rev. and Mrs. Winburn T. Thomas (PN) will sail on regular furlough from Yokohama by the "Nitta Maru" on July 31. Mr. Thomas has been awarded a scholarship by Yale University where he will do graduate work during his year of absence from Japan.

TREMAIN Rev. and Mrs. Martel A. Tremain (PN) and daughter, Mary Fraser, sailed on regular furlough from Kobe by the "Tatsuta Maru" on June 26.

TROUT Miss Jessie M. Trout (UCMS) sailed recently for her home in Owen Sound, Ontario, following cable information of the critical illness of her mother who has since passed away.

VIAL The Rev. Father K. L. A. Vial (PE) of the Society of St. John the Evangelist, Oyama, Tochigi Ken, left for the U.S.A. on furlough May 1.

WRIGHT Miss Phyllis M. Wright (JRM) sailed from Yokohama on May 20 by the "Hikawa Maru" for furlough in England via Canada.

RETIREMENTS AND WITHDRAWALS

HUTCHINSON Rev. and Mrs. E. G. Hutchinson (CMS) have, owing to the financial position caused by the European War, found permanent work in England. Mr. Hutchinson has accepted the living of St. Leonard and St. Ives, Ingwood, Hants, to which he was licensed in March. He came to Japan as a missionary in 1916 and Mrs. Hutchinson (then Miss Dorothy Peares) in 1919. They were married in 1925, and worked together in Boshu and Sanindo.

CHANGE OF LOCATION

ALLEN The Rev. and Mrs. E. Allen (SPG) are now living at 25 Nakajima Dori, Fukiai Ku, Kobe.

DECKINGER The Rev. and Mrs. W. J. Deckinger (EC) will return to Tokyo for another year of language study and reside at 448 Umabashi, 4 Chome, Suginami Ku, Tokyo.

GIBBON Mr. S. Gibbon (SPG) of the English Mission School is now living at the Mission's Seamen's Institute, 109 Ito Machi, Kobe.

GREENWOOD The Rev. B. N. W. Greenwood (CMS) has moved from Fukuoka to Matsue where his address is 3 Ishibashi, 2 Chome, Matsue Shi.

HORNE Miss A. C. J. Horne (CMS) has moved to Oita and is living at Nakajima, Gojo Dori, Oita Shi.

KARNS Miss Bertie Karns (NC) has changed her address to Care of Kami-kyo Nazarene Church, Karasumaru, Nakatachi-uri Kado, Kyoto.

ENGAGEMENTS

MACLEAN-RUMBALL The engagement of Miss Jean C. MacLean (PCC) to Mr. W. E. Paul Rumball (CJPM) has been announced. The marriage is to take place on July 10 in Kobe. Their address will be 445 Hyakken Machi, Maebashi.

MARRIAGES

ALSDORF-BULLEIT. Rev. Howard Alsdorf (ULCA) and Miss Henrietta Bulleit (ABCFM) were married on June 29th at the Lutheran Theological Seminary chapel in Tokyo. They will reside in Osaka.

HESSEL-HEREFORD. The Rev. Egon Hessel (PN Affiliated) and Miss Grace Hereford (PN) were married at Wilmina Girls' School, Osaka, on April 29. They are living at 124 Nishi 4 Chome, Teizukayama, Sumiyoshi Ku, Osaka.

DEATHS

HUTCHINSON. Mrs. E. W. Hutchinson (CMS) died at Clifton, England, where she had made her home since the death of her husband, the late Archdeacon A. B. Hutchinson in 1919. They came to Japan in 1882 and worked together for thirty-nine years in Nagasaki and Fukuoka. Mrs. Hutchinson is survived by six step-children and by all but the youngest of her own six children. Two of the latter are well-known as missionaries in Japan,—Canon A. C. Hutchinson and the Rev. E. G. Hutchinson.

LANGSDORF. The Rev. William B. Langsdorf, Ph.D., a member of the Japan Mission of the Presbyterian Church in the U.S.A. (PN) from 1902 to 1909 died recently in California after a long illness.

LEARNED. Mrs. D. W. Learned (ABCFM Retired) passed away on May 19 at Claremont, California. She came to Japan in 1875 with her husband, Dr. D. W. Learned, and after living in Kobe for a few months, moved to Kyoto which became her home for fifty years. Though never rebust she founded during her first years in Kyoto the Imadegawa Kindergarten which she carefully supervised up to the time of her departure from Japan. Besides her husband, Mrs. Learned is survived by one daughter, Mrs. William L. Curtis.

THOMPSON. Miss F. L. Thompson (CMS) died at her home in Omuta, Kyushu, on January 18. Almost to the last she was working with her accustomed energy and enthusiasm, and it was a great shock to her friends to hear that she had succumbed to a brief attack of pneumonia. She first arrived in Japan in October 1905, and her death is mourned by a great number of people in all parts of Japan who thank God for her friendship and faithful witness to Christ.

YOUNG. Miss Margaret M. Young (MSCC Retired) died in her home at Nagoya on March 29 in her eighty-third year.

MISCELLANEOUS

ACOCK. Miss Winifred Acock (ABFMS) is to spend the summer in California visiting her sister Miss Amy Acock, formerly of the Japan Mission of the American Baptist Foreign Mission Society.

ALDERHOLT. Miss Virginia Alderholt (ULC) of the staff of Kyushu Jo Gakuin, Kumamoto, who has been on leave of absence because of ill health during the past five months, entered St. Luke's Hospital, Tokyo, for observation the middle of May. Her condition seems encouraging.

COLLEGE ENTRANCE OF MISSIONARY CHILDREN. George C. Buchanan, son of Dr. and Mrs. Daniel C. Buchanan (PN), to enter Washington and Lee University, Lexington, Virginia. Roger Hackett, son of Mr. and Mrs. H. W. Hackett (ABCFM), to enter Carleton College. Maurice Horn, son of Dr. and Mrs. E. T. Horn (ULC), to enter Muhlenburg College in Pennsylvania. Rhoda Knudten, daughter of Rev. and Mrs. A. C. Knudten (ULC), to enter Wittenburg College in Ohio. Marion Linn, daughter of Rev. and Mrs. John K. Linn (ULC), to enter Gettysburg College, Gettysburg, Pennsylvania. Frances Nichols, daughter of Right Rev. and Mrs. S. H. Nichols (PE), to enter Stevens College, Columbia, Missouri. Margaret Noss, daughter of Rev. and Mrs. George S. Noss (ERC), to enter Berea College in Kentucky. Donald Shively, son of Dr. and Mrs. B. F. Shively (UB), to enter Harvard University, Cambridge, Massachusetts. Alice Stirewalt, daughter of Dr. and Mrs. A. J. Stirewalt (ULC), to enter William and Mary College, Williamsburg, Virginia.

FISHER, PHELPS. Mr. and Mrs. Galen M. Fisher, accompanied by Mr. G. S. Phelps and daughter Theodosia, (YMCA) arrived in Japan on the "Nitta Maru" June 26th. They came at the urgent invitation of the Japanese Y.M.C.A., to attend the 50th anniversary of the establishment of the Student Summer Schools at Tozanso. The Fishers will return by the "Nitta Maru" on July 31st, Mr. Phelps and daughter by the "Asama Maru" on August 16th.

FOOTE. Miss Edith L. Foote (PE), Treasurer of the Kyoto District of the Japan Mission of the Protestant Episcopal Church in the U.S.A. was taken seriously ill in May but is now making satisfactory recovery at St. Luke's Hospital, Tokyo.

HEPNER. Miss Alice Hepner, daughter of Dr. and Mrs. C. W. Hepner (ULC) received the highest honor within the gift of the co-eds of Wittenburg College when she was elected Alma Mater this year. The election carries with it the endorsement of the faculty for high scholarship, purposefulness and leadership. Miss Hepner was recently elected president of the college Young Women's Christian Association. * .

HOLTOM. Dr. Daniel C. Holtom (ABFMS) left on June 25 to deliver the 1940 Haskell Lectures at the University of Chicago during August. These lectures will be on "Modern Trends in Japanese Religions."

LAMOTT. Rev. Willis C. Lamott, D.D., formerly a member of the Presbyterian Mission (PN) and since 1938 connected with the Editorial and

Publicity Division of the Presbyterian Board of Foreign Missions in New York City, was appointed to the position of Secretary of Missionary Education in the Presbyterian Board of Christian Education, with headquarters in Philadelphia. Dr. Lamott expected to assume his new duties about June 1.

LITTLE. Rev. Henry Little Jr., D.D., Secretary of the Central Area of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. (PN), with headquarters in Chicago, was in Japan from May 15 to 27, en route to the United States after several months of travel in China, India and the Philippine Islands.

LUTHERAN UNION. The Mission of the Lutheran Evangelical Association of Finland and the Mission of the United Lutheran Church in America have united, and the new organization—The Japan Evangelical Lutheran Church—has applied for recognition as a “kyodan” under the new law controlling religious bodies.

MCKNIGHT. Rev. and Mrs. W. Q. McKnight (ABCFM) made official visits to the North China Mission of the American Board, in March and April.

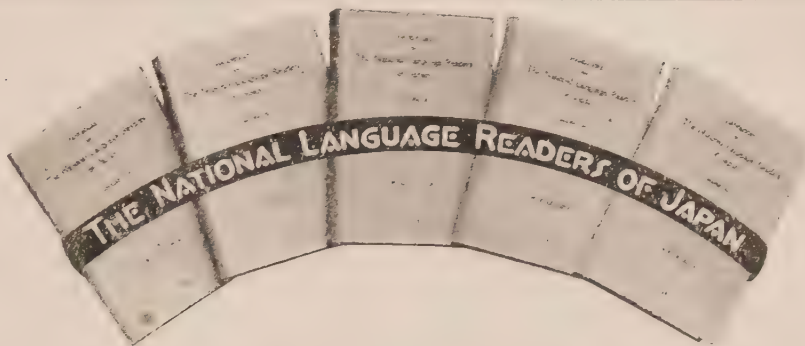
MORAN. Rev. and Mrs. S. F. Moran (ABCFM) in March and April officially investigated the work of the American Board Mission in North China.

NORMAN. Mr. and Mrs. Herbert Norman arrived in Japan late in May. Mr. Norman is the second son of Dr. and Mrs. Daniel Norman (UCC) of Ka-ruizawa. He has been appointed language officer to the Canadian Legation in Tokyo.

UNIVERSALIST AND KUMIAI MERGER. The Universalist Board has authorized the transfer of church property and a moderate grant to the Kumiai Church, with the full agreement of the local church and the Kumiai headquarters.

WALSER. Dr. Theodore D. Walser (PN), director of the Open Door Student Center in Tokyo, left on June 12 on the “Taiyo Maru” to spend some time in China at the invitation of the China Council of Presbyterian Missions.

WHITING. Mr. Lloyd Whiting, second son of Rev. and Mrs. M. M. Whiting (UCC) of Kwansei Gakuin, has returned to Japan for the summer to visit his parents. We are glad to report that Rev. Mr. Whiting is recuperating steadily.



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